AN

ABSTRACT

OF THE

SUFFERINGS

Of the PEOPLE call'd

QUAKERS

FOR THE

Teſtimony of a *Good Conſcience*,

From the TIME of

Their being firſt diſtinguiſhed by that NAME,

Taken from *Original Records*, and other *Authentick Accounts*.

VOLUME. I.

From the Year 1650 to the Year 1660.

John xv. 20. *The Servant is not greater than the Lord. If they have perſecuted me, they will alſo perſecute you.*

Pſal. xxxiv. 19. *Many are the Afflictions of the Righteous, but the Lord delivereth him out of them all.*

Pſal xii. 5. *For the Oppreſſion of the Poor, for the Sighing of the Needy, now will I ariſe, ſaith the Lord. I will ſet him in Safety from him that that puffeth at him.*

LONDON: Printed and Sold by the *Aſſigns* of *J. Sowle*, at the *Bible* in *George Yard*, *Lombard-ſtreet*, 1733.

W: Musgrave!

MVSEVM
BRITAN
NICVM

THE PREFACE TO THE READER.

'TWAS *an excellent Obſervation of* Jeſus *the Son of* Syrach, *that* (*a*) Gold is tried in the Fire, and acceptable Men in the Furnace of Adverſity: *Parallel to which is that of the Apoſtle* Paul, (*b*) All that will live Godly in Chriſt Jeſus, ſhall ſuffer Perſecution. *Thoſe that live otherwiſe can't go through it. 'Tis a ſevere Teſt upon the Hypocrite and Earthly-minded: Such ſhrink at the Apprehenſion of it, and retire, with* Demas, (*c*) *to the Embraces of this preſent World. Thoſe only who have weigh'd the Earth, with its tranſitory Poſſeſſions, Pleaſures and* Delights, *in the* Balance *of the* Sanctuary, *where they have been found even as Nothing, and* (*d*) lighter than Vanity, *who know their Affections weaned from the Things that are below, and ſet on Things that are a-*

(*a*) Eccleſiaſticus ii. 5. (*b*) 2 Tim. iii. 12. (*c*) 2 Tim. iv. 10. (*d*) Pſal lxii. 9.

bove, (*e*) who are dead, *and whoſe* Life is hid with Chriſt in God, *are made ſtrong in the Lord, and enabled to ſuffer cheerfully for his Name and Truth's Sake, not being* (*f*) moved *at theſe* light Afflictions, which are but for a (*g*) Moment, *knowing that they are* (*h*) thereunto appointed, *and that for their Encouragement God hath promiſed,* (*i*) When thou paſſeſt through the Waters I will be with thee, and through the Rivers, they ſhall not overflow thee: When thou walkeſt through the Fire, thou ſhalt not be burnt, neither ſhall the Flame kindle upon thee; for I am the Lord thy God, the Holy One of *Iſrael,* thy Saviour.

A Meaſure of this Holy Faith, and a Senſe of the Divine Support, bore up the Spirits of the People called Quakers, *for above Thirty Years together, to ſtem the Torrent of Oppoſition, equally teſtifying againſt* Prophaneneſs *and* Immorality *on the one hand, and* Superſtition *and* Will-Worſhip *on the other. Nor could it be expected that a Teſtimony levell'd both againſt the darling Vices of the* Laity, *and the forced Maintenance of the* Clergy, *ſhould meet with other than an unkind Reception. The Meſſengers of it were entertained with* Scorn *and* Deriſion, *with* Beatings, Buffetings, Stonings, Pinchings, Kickings, Dirtings, Pumpings, *and all manner of Abuſes from the rude and ungoverned Rabble:*

(*e*) Coloſs. iii 3 (*f*) 1 Theſs. iii. 3. (*g*) 2 Cor. iv 17. (*h*) 1 Theſs. iii. 3. (*i*) Iſai. xliii. 2.

Rabble: And from the Magiſtrates, who ſhould have been their Defenders, they met with Spoiling of Goods, Stockings, Whippings, Impriſonments, Baniſhment, *and even* Death *it ſelf.*

Under this State of Perſecution, wherein they were exercis'd from their very Infancy, (*ſome of their Sufferings bearing an* (*k*) *earlier Date than the Name* Quaker,) *their Numbers greatly increaſed, ſo that it may well be ſaid of them as of the* Iſraelites *in* Ægypt, (*l*) The more they afflicted them, the more they multiplied and grew. *For,* Religion, next to her own Light and Energy on the Minds of Men, has not a more popular Argument in her Favour, than the Patience and Conſtancy of her afflicted Votaries.

A Brotherly Love and Sympathy, proceeding from a Senſe of one another's Innocence and Integrity, doth generally abound among Fellow-Sufferers for True Religion, and was very remarkable in theſe People, ſome of whom have travell'd Hundreds of Miles to viſit and adminiſter to their Brethren in Priſon; and while they ſeemed each regardleſs of his own Liberty, were ſtrenuous Advocates for that of others, zealouſly, and almoſt inceſſantly, in their ſeveral Turns, repreſenting to thoſe in Authority the Suffering Caſes of their Friends, either by Word of Mouth, Writing

(*k*) The Name *Quaker* was firſt given in the Year 1650, whereas *G. Fox* had ſuffer'd Impriſonment at *Nottingham* in 1649.

(*l*) Exod. i. 12.

ting or Print: There was a (m) *printed Paper preſented to the Parliament in* 1659, *and ſubſcribed by* 164 *of this People, wherein they make an* Offer *of their own Bodies, Perſon for Perſon, to lie in Priſon, inſtead of ſuch of their Brethren as were then under Confinement, and might be in danger of their Lives through extream Dureſs. By theſe Means they demonſtrated the Perfection of Chriſtian Charity among themſelves, left their Oppreſſors without Excuſe, and have tranſmitted to our Times many Accounts of thoſe Early* Sufferings *here abſtracted.*

The firſt Laws under which they ſuffer'd, were Acts *or* Ordinances *of the* Long Parliament: *Some of which gave the* Juſtices *Power to determine Caſes of* Tithes, *who generally gave* Treble Damages, *and put the Execution of their Precepts into ſuch Hands, as by exceſſive Seizures, made the Sufferers Loſs to be ſometimes tenfold the firſt Demand.*

Nor were their Perſons better us'd, their Liberty being very precarious; for the Ordinances *then in force, againſt* Blaſphemies *and* Hereſies, *gave thoſe hard Names to what* (n) Opinions *the*

(m) See a Copy of that Paper, with the Names of the Petitioners, plac'd Alphabetically at the End of this Volume, after the Index of Names.

(n) By an *Ordinance* for puniſhing Blaſphemies and Hereſies, dated *May* 2. 1648, the Juſtices might commit to Priſon all ſuch as ſhould publiſh and maintain, that the two Sacraments of *Baptiſm* and the *Lord's Supper* are not Ordinances commanded by the Word of God, or that the Baptizing of Infants is unlawful, and void, or that the Churches

the Lawmakers thought fit; ſo that the Quakers *were liable to* Impriſonment *at the Pleaſure of every* Juſtice.

Upon Cromwell's *being made Protector, ſome Eaſe was expected; for the* Inſtrument, *or* Form of Government *by him accepted and ſworn to, had ſeveral* (o) *Articles in favour of* Liberty of Conſcience; *Viz.* "*Art.* 35. That the "Chriſtian Religion, contained in the Scrip- "tures, be held forth, and recommended, as "the publick Profeſſion of theſe Nations; "and that as ſoon as may be, a Proviſion leſs "ſubject to Scruple and Contention, and "more certain than the preſent, be made, "for the Encouragement and Maintenance of "able and painful Teachers, for inſtructing "the People, and for the Confutation of Er- "ror, Hereſy, and whatſoever is contrary to "ſound Doctrine; and that until ſuch Pro- "viſion be made, the preſent Maintenance "ſhall not be taken away, nor impeached.

"*Art.* 36. That to the publick Profeſſion "held forth, none ſhall be compelled by Pe- "nalties or otherwiſe, but that Endeavours "be uſed to win them by ſound Doctrine and "the Example of a good Converſation.

"*Art.*

Churches of *England* are no true Churches, nor their Miniſters and Ordinances, true Miniſters and Ordinances.— Or that all Uſe of Arms is unlawful. Or that Man is bound to believe no more than his Reaſon can comprehend. *See* Hughs's *Abridgment of Publick Acts and Ordinances.* p. 381.

(o) See *Hughs*'s Abridg. of Acts and Ordinances.

" *Art.* 37. That ſuch as profeſs Faith in " God by Jeſus Chriſt, (though differing in " Judgment from the Doctrine, Worſhip, or " Diſcipline publickly held forth) ſhall not " be reſtrained from, but ſhall be protected " in the Profeſſion of their Faith, and Exer- " ciſe of their Religion, ſo as they abuſe not " this Liberty to the Civil Injury of others, " and to the actual Diſturbance of the pub- " lick Peace. *Provided*, this Liberty be not " extended to *Popery* or *Prelacy*, nor to ſuch " as under the Profeſſion of Chriſt, hold forth " and practice Licentiouſneſs.

" *Art.* 38. That all Laws, Statutes, Or- " dinances, and Clauſes in any Law, Statute " or Ordinance, to the contrary of the afore- " ſaid Liberty, ſhall be eſteemed as null and " void."

And himſelf, in a Speech to the Parliament on the 12*th of* September 1654, *made a fine Harangue on that Subject, viz.* " Is not Liberty " of Conſcience a Fundamental? So long as " there is Liberty for the Supreme Magiſtrate " to exerciſe his Conſcience in erecting what " Form of Church-Government he is ſatisfied " he ſhould ſet up, why ſhould he not give " it to others? Liberty of Conſcience is a " natural Right, and he that would have it, " ought to give it, having Liberty to ſettle " what he likes for the Publick. Indeed, " that hath been the Vanity of our Conteſts: " Every Sect ſaith, *Give me Liberty*: But, " give it him, and to his Power he will not

" yield

" yield it to any Body elſe. Where is our " Ingenuity? Truly that is a Thing that " ought to be very reciprocal. The Magi- " ſtrate hath his Supremacy, and he may " ſettle Religion according to his Conſcience: " And I may ſay it to you, I can ſay it: All " the Money in the Nation would not have " tempted Men to fight upon ſuch an Account " as they have engaged, if they had not had " Hopes of Liberty, better than they had " from *Epiſcopacy*, or than would have been " afforded them from *Scottiſh Presbytery*, or " an *Engliſh* either, if it had made ſuch Steps, " or been as ſharp and rigid as it threatned " when it firſt ſet up. This, I ſay, is a Fun- " damental, it ought to be ſo, it is for us and " the Generations to come."

But, notwithſtanding thoſe good Words, the poor Quakers *found their Sufferings continued, and not only the before mentioned* Ordinances *ſtill turn'd againſt them, but their Meetings for Worſhip, though ſeemingly allow'd, were in fact prohibited, ſince they were puniſh'd as* Sabbath-breakers *for travelling to them no farther than their diſtant Dwellings made neceſſary.*

Their moſt innocent Actions were miſrepreſented: A Chriſtian Exhortation to an Aſſembly after the Prieſt had done, was call'd a diſturbing him in his Office: *An honeſt Teſtimony againſt Sin in the Streets or Markets, was ſtil'd a* Breach of the Peace. *Hence proceeded* Fines, Impriſonments *and* ſpoiling of Goods. *Nay, ſo hot for Perſecution were many Magiſtrates, that, by*

an

an unparallel'd Miſconſtruction of the Laws againſt Vagrants, they tortur'd with cruel Whippings *the Bodies both of Men and Women of good Eſtate and Reputation.*

This enſuing Volume *is a Collection of their Sufferings in* England *and* Wales, *under the ſeveral Adminiſtrations of Government by the* Long-Parliament, Oliver *and* Richard Cromwell, *the* Council *of* State, *&c. until the* Reſtoration *of King* Charles *the 2d. Anno* 1660. *To which are added ſome of their Sufferings in Foreign Parts during that Time, eſpecially in* New-England, *where diverſe of them were put to death: Alſo an* Appendix, *containing ſundry Original Trials, Laws, Orders, Letters and Papers, relative to the Accounts given. With a* * *Summary of the whole, aud a copious Index of the Sufferers Names.*

We purpoſe, (as it ſhall pleaſe God to give Strength and Opportunity) to proceed in like manner, by diſtinct Periods of Time, with the Remainder of their Sufferings, which together with the Numbers of that Perſwaſion, after the Reſtoration, *greatly increaſed.*

The Reaſons inducing us to this Publication, are,

I. *To teſtify our Regard to the Memory of the Sufferers, many of whom we highly eſteem for their Chriſtian Courage and Conſtancy, in maintaining the Truths they were perſwaded of, and preferring Peace of Conſcience to all Worldly Conſiderations.*

II. *That*

* See the Broad Sheet after Page 514.

II. *That their Example may reprove the present Degeneracy of too many, who by Speech and Behaviour proclaim their Declenſion from that Plainneſs and Simplicity in both which their* Anceſtors *conſcientiouſly practis'd and ſuffer'd for; and that being thereby excited to a ſerious* (p) *Conſideration of the Ground and Origin of the Expreſſions, Habits, Cuſtoms, and Salutations of the Times which their* Elders *ſo zealouſly diſus'd, they may diſcern the Inconſiſtency of thoſe Things with the Purity of the* Chriſtian Religion, *and be reclaimed from a mean and cowardly Compliance therein, contemptible even with thoſe they give it to, and which has gradually led ſome into farther Evils, by aſſociating with ſuch as frequent Sports, Plays, ſinful Paſtimes and Diverſions, till their* Delight *and Converſation has center'd in that which their* Fathers *could find no Peace in, and which, 'tis reaſonable to think, themſelves have ſometimes practis'd with much Regret and Uneaſineſs of Mind, in vainly attempting to ſtifle the Checks of that Divine Light, which, they know, would direct them better.*

III. *That comparing our own Times with the preceding, and the Liberty we now enjoy with the afflicted State of our Predeceſſors, whoſe Perſons and Properties were made a Prey to the vileſt of Men, we may receive the preſent Bleſſings*

(p) For their Help in ſuch Enquiry, they are recommended to the Peruſal of the XVth Propoſition of *Robert Barclay*'s Apology, with his Diſſertation thereupon, and alſo the IXth and Xth Chapters of *William Penn*'s NO CROSS, NO CROWN.

ſings with humble and thankful Hearts, duly prizing the Mercies of God, and the Favour of the Government under which we live, and earneſtly praying that the Throne of the King may be eſtabliſhed in Righteouſneſs, that a Spirit of Peace and Charity may diffuſe it ſelf through all his Dominions, and unto the Ends of the Earth, to the Completion of that glorious State of the Kingdom of the Meſſiah, predicted by the Prophets, *wherein,* (*q*) The Wolf ſhall dwell with the Lamb, and the Leopard ſhall lie down with the Kid: And the Calf and the young Lyon and the Fatling together, and a little Child ſhall lead them. And the Cow and the Bear ſhall feed, their young ones ſhall lie down together, and the Lyon ſhall eat Straw like the Ox, and the ſucking Child ſhall play on the Hole of the Aſp, and the weaned Child ſhall put his Hand upon the Cockatrice Den. *When* the Earth ſhall be full of the Knowledge of the Lord as the Waters cover the Sea. *When* (*r*) they ſhall beat their Swords into Ploughſhares, and their Spears into Pruning Hooks: *When* Nation ſhall not lift up Sword againſt Nation, neither ſhall they learn War any more; but they ſhall ſit every Man under his Vine and under his Fig-tree, and none ſhall make afraid. *When* all People ſhall walk every one in the Name of his God, and we will walk in the Name of the Lord our God for ever.

(*q*) Iſai. xi. 6, 7, 8, 9. (*r*) Micah. iv. 4, 5, 6.

AN *Abſtract* of the *Sufferings* of the People call'd *Quakers*, &c.

VOLUME I.

The INTRODUCTION.

THE TESTIMONY of a *good Conſcience*, bearing witneſs to the Truth, in Oppoſition to Opinions and Practices eſtabliſhed, under the Name of *Religion*, by *Human Laws*, and enforc'd by *Penalties*, has been the common Cauſe alledged, by all ſincere Sufferers, Confeſſors, and Martyrs, for any Branch of Chriſtianity, in Juſtification of themſelves, and which ſupported them under that great Variety of Tribulations they underwent.

This GENERAL PLEA the perſecuted People, here treated of, have conſtantly, and as reaſonably as any, inſiſted upon, they being fully perſuaded, from the Evidence, as they believed, of the Spirit of God in themſelves, and the Teſtimony of the Holy Scriptures agreeing therewith,

that it was their indiſpenſable Chriſtian Duty both in Doctrine and Practice, to teſtify,

1. Againſt the Payment of *Tithes*, which they eſteemed a Legal Ceremony abrogated by the Coming of Chriſt.

2. Againſt the Paying of *Rates* or *Aſſeſſments*, for building or repairing Houſes for the Exerciſe of ſuch Worſhip as they could neither approve of, nor join with: Theſe Houſes were, from the Form of their Building, by them commonly call'd *Steeple-houſes*.

3. Againſt all manner of *Swearing*, as prohibited by Chriſt.

4. Againſt the uſual Cuſtom of Uncovering their Heads, or *pulling off their Hats*, by way of Homage to Men, which they accounted an undue Reſpect of Perſons, and a Miſapplication of that Outward Signification of Honour and Addreſs which they appropriated to God only.

5. They thought it an incumbent Duty to aſſemble publickly for the Worſhip of God in ſuch manner as was moſt agreeable to their Conſciences, notwithſtanding all Human Laws to the contrary.

6. They found themſelves under a Neceſſity to publiſh the Truth they were perſuaded of, and to reprove Vice and Immorality openly, in the Streets and Markets, and ſometimes even in the Places appointed for the Publick National Worſhip.

7. They refuſed to make Uſe of the eſtabliſhed Prieſts or Miniſters, either in Marrying, Burying, or on any other Occaſion, and did conſcientiouſly with-hold the Fees cuſtomarily paid in thoſe Caſes.

Theſe were the *Principal Points*, in which their practical Diſſent, from the Opinions generally receiv'd, expos'd them to Sufferings: 'Tis not

our

our Buſineſs to enlarge upon the Reaſons of ſuch Diſſent; that is fully done by their Writings already publiſh'd: It's ſufficient to our preſent Purpoſe, that theſe Matters were to them of very great Weight and Conſequence; and that their Patience and Conſtancy, in enduring a great Fight of Afflictions for their Teſtimony therein, ſeems to us an unanſwerable Argument of their Sincerity.

The Method we intend, is, to proceed by certain Periods of Time, in an Alphabetical Order, thro' the ſeveral Counties and Places in *England*, &c. where the Sufferings were; to give a ſummary Account, under diſtinct Heads, of thoſe Sufferings in each County and Place, and to ſubjoyn a ſhort Narrative of ſome obſervable Caſes, in which we ſhall be ſparing of the Names of many in Authority, who were too active in ſuch Proſecutions, though ſome few, who ſeemed to glory in that Work, may not eſcape our Notice; for our Intent herein is not to fix an Odium on the Perſons of Perſecutors, but on Perſecution it ſelf.

We ſhall now proceed, in the Manner propos'd, to An ABRIDGMENT of the SUFFERINGS of the ſaid People, from their being firſt diſtinguiſhed by that Name *Anno* 1650, until the Reſtoration of King *Charles* the 2d, *Anno* 1660.

SECT. I

Containing the Sufferings in *Bedfordſhire*, *Berkſhire*, *Briſtol*, and *Buckinghamſhire*.

I. *BEDFORDSHIRE.*

1. *For Nonpayment of* Tithes.

By Diſtreſs of Goods.

Anno.		L.	S.	D.		L.	S.	D.
1656.	*For*	9	8	8	*demanded, Goods taken worth*	20	7	0
1657.		22	19	2		84	2	0
1658.		3	12	0		10	11	8
1659.		6	5	6		15	0	0
	In all	42	5	4	*demanded.* *Taken in all*	130	0	8

By Impriſonment *in the County Goal.*

1656. *James Taylor*, committed about the beginning of *Michaelmas-Term*, ſo called, and continued till the 6th of the 11th Month following.

1657. *William Matthew*, committed the 24th of the 9th Month, and remained Priſoner thirty two Weeks.

Matthew Pryor, kept Priſoner eight Weeks for Forty eight Shillings, and after his Diſcharge his Goods were diſtrain'd to the Value of 3*l.* 16*s.* for the ſame Cauſe.

1659. *Dorothy Neale* Widow, committed the 13th of the 12th Month, and was remaining there in the 11th Month 1661.

John Apthorp, committed the 17th of the 8th Month, 1659, was alſo continuing a Priſoner in the 11th Month 1661.

Edward

Edward Franklin and *George Franklin*, were committed the 19th of the 1ſt Month 1659, and continued till the 25th of the 4th Month 1660.

1660. *John Samm*, committed the 5th of the 3d Month, remained Priſoner in the 11th Month 1661.

Elizabeth Bruce a poor Widow, having two Children to maintain, and her Houſe and Ground being in all but about 6*l. per* Annum, was committed on the 8th of the 6th Month 1660, and continued long in Priſon.

2. *For not paying* Steeplehouſe-Rates.

Anno.	*L.*	*S.*	*D.*		*L.*	*S.*	*D.*
1659. *For*	0	1	10 *demanded,*	*Goods taken worth*	1	1	9

3. *For refuſing to* Swear.

1657. *John Stevens* of *Wooton*, being choſen Conſtable, and refuſing to take an Oath to qualifie him for that Office, was committed to the Common Goal, and there kept Priſoner 6 Weeks.

4. *For not* putting off their Hats

1655. *Thomas Stubbs*, *James Lancaſter*, and *Anthony Patrickſon*, being at a Friend's Houſe in *Cranfield*, on the 11th of the 2d Month 1655, were apprehended by a Conſtable, and kept one Night under a Guard, and the next Day had to *Ampthill*, and privately examined by two Juſtices, who would not ſuffer their Friends to be preſent, and by them committed to the Common Goal, where they were kept about fourteen Days, when being call'd before the Juſtices at their *Quarter-Seſſions*, neither Examination, nor any matter of Record was produced againſt them; but they, not putting off their Hats, were recommitted to

Priſon, and there continued about a Month longer, and then privately releaſed at a *Petty Seſſions*, no Legal Cauſe having appear'd for their Impriſonment.

1659. *Nicholas Beard* of *Scotfield*, being cited to the *Quarter-Seſſions* to ſerve on the *Grand Jury*, for appearing in the Court with his Hat on, was fined 13*s.* 4*d.* and had his Goods taken by Diſtreſs for that Fine, to the Value of 1*l.* 1*s.* 9*d.*

5. *For* Meeting *together to worſhip* God.

1655. Some Friends being met for the Exerciſe of Religious Worſhip in the Houſe of *Thomas Scott* at *Wooburn*, were violently broke in upon, and much abus'd by a Conſtable accompanied with other rude People, who took * *Mary Mounſell* and *Thomas Stacey*, and kept them Priſoners a Night and a Day with a Guard, and then had them to *Ampthill*, before two Juſtices of the Peace, who upon Examination ſet them at Liberty.

6. *For declaring the Truth in the* Steeple-houſes, Streets, *&c.*

1656. *Iſabel Parlour* for ſpeaking to the People in *Ampthill Market*, was committed to *Bridewel*, order'd to be whipt, and kept there about a Month.

1658. *Sarah Baker* of *Wooburn* for ſpeaking in the *Steeple-houſe* there, was committed to the Common Goal, on the 29th of the 2d Month, kept there till *Midſummer-Seſſions*, and then ſent to *Bridewel* for one Month.

Eliſha

* Note. *This* Mary Mounſell *was a Woman of good Repute, having a Brother then in the* Commiſſion *of the Peace, for that* County.

Eliſha Hunt, *Anne Cox*, *Miles Pattiſon*, *Mary Botham*, and *William Edmonds*, having ſpoken ſomewhat by way of Reproof to the Prieſt of *Riſely*, were taken by a Conſtable, and ſet in the Stocks three Hours, and the next Day carried before *Gaius Squire* of *Eaton*, a Juſtice of the Peace, who refuſing to meddle with them, they were carried to another Juſtice, and by him committed to the Common Goal till the next *Quarter-Seſſions*, from which they were all ſent to *Bridewel*, and kept there one Month.

7. *For not* Marrying *by a* Prieſt.

1658. *John Impy* of *Burton*, and *Anne* his Wife, having taken each other in Marriage, otherwiſe than in the Form appointed by the Directory, ſuffer'd three Months Impriſonment, under Pretence of a Breach of the Ordinance of Parliament annexed to the Directory, tho' that Ordinance neither enjoyned Marriage by a Prieſt, nor affixed any Penalty for marrying otherwiſe.

II. *BERKSHIRE.*

1. *For Nonpayment of* Tithes.

By Diſtreſs *of* Goods *and* Impriſonment.

1655. *Leonard Cole* ſuffer'd Impriſonment in *Reading* Goal about ſix Weeks, and ſoon after his Diſcharge had taken from him, for five Shillings demanded for Tithe, an Horſe worth 4*l*.

1658, *Leonard Cole* aforeſaid, then holding a Farm at *Arborfield*, was put into Priſon at *Reading*, and there kept above twelve Weeks, and being thence remov'd by *Habeas Corpus* to the *Fleet*

in *London*, was Priſoner there as much longer While he was in the *Fleet*, the Prieſt, his Proſecutor, went with Bayliffs to the dwelling Houſe of the ſaid *Cole*, entred his Barns, turn'd out his Threſhers, and made a Seizure of his Corn both threſh'd and unthreſh'd, which, together with ten Kine taken at the ſame Time, was worth near One Hundred Pounds; all for one Year's Tithe, for which, the former Occupier told *Cole*, he uſed to pay but Six Pounds.

Edward Hide and *William Kible* were impriſoned in *Reading* Goal about half a Year, for Tithes demanded, of the one of them five Shillings, and of the other but eighteen Pence.

2. *For refuſing to* Swear.

1655. *Robert Hodgſon*, ſpeaking to the People in the Street of *Newbury*, was apprehended, and carried before the Mayor, who tendred him the Oath of Abjuration, which he refuſing to take, was committed to *Reading* Goal about the 9th Month 1655.

3. *For declaring Truth in the* Steeple-houſes, *&c.*

1655, 1656. *Joſeph Cole*, *Dorothy Waugh*, *George Adamſon*, *Hannah Mills*, *Thomas Curtis*, and *Anne* his Wife, were ſeverally impriſoned at ſeveral Times, for ſpeaking to the Prieſt and People in the *Steeple-houſe* at *Reading*.

John Evans was caſt into Priſon at *Reading*, for ſpeaking to a Prieſt at *Shaw* near *Newbury*.

III. *BRISTOL.*

III. *BRISTOL.*

1. *For refuſing to* Swear.

1655, 1656, 1657, *John Love* and *John Withers*, tho' they had legally ſerved their Apprenticeſhips in the City, yet becauſe they conſcientiouſly refuſed to take an Oath, were denied their Freedom, had their Shops ſhut up ſeveral Times, and their Goods taken away; at length being ſummon'd to the Mayor's Court, and appearing with their Hats on, were committed to Priſon, and there detained.

2. *For declaring* Truth *in* Steeple-houſes, *&c.* 1654, 1655, 1656, 1657.

Our Accounts mention ſeveral Perſons committed to Newgate in *Briſtol*, for ſpeaking in the *Steeplehouſes* there, *viz.*

Thomas Robinſon and *Joſiah Cole*, having firſt been grievouſly abus'd by the Populace, and drag'd bare-headed under the Spouts in Time of great Rain.

John Smith, after he had been ſorely beaten, and his Clothes torn by the Rabble.

John Waring, *Henry Waring*, *Margaret Thomas*, and *Elizabeth Marſhall*, were miſerably miſuſed by the Mob, and the two former committed to Priſon without any Mittimus in Writing.

To theſe we muſt add the lamentable Caſe of *Temperance Hignell*, who being concern'd to go to a *Steeple-houſe* in *Briſtol*, to ſpeak to the Prieſt there, after he had ended his Sermon, was knock'd down in the Place, to the taking away her Senſes, and ſorely beaten and bruiſed, her Blood drawn, and her Clothes torn from her Back, and then caſt into Priſon, where being dange-

dangerouſly ill, ſhe was afterward carried out in a Baſket, and within two or three Days died.

George Harriſon was alſo impriſon'd there till Death.

We find alſo the following Perſons for Cauſes of the like Nature, committed to Bridewell in *Briſtol*, viz.

Chriſtopher Birkhead, *Benjamin Maynard*, *John Ware*, and *John Bezer*, of whom the firſt had been ſtruck with a Stick on the Head by the Prieſt himſelf; and the two laſt were put into the Stocks and whipt, and kept cloſe Priſoners four Months, and none of their Friends ſuffered to viſit them.

3. *For* Meeting *together to worſhip* God.

John Camm and *John Audland* were at this City in the 7th Month 1654, and about the ſame time *Edward Burrough* and *Francis Howgill*: Theſe all fervently laboured in the Work of the Miniſtry there, and in Places adjacent, where a wide and effectual Door was open'd to the convincing of many; the Meeting-places were too ſmall, and the Aſſemblies, therefore held in the Fields, even in Winter time, encreaſed to the Number of two, three, and ſometimes near four Thouſand People, of all Ranks, Profeſſions, Ages and Sexes. This extraordinary Spreading of the Truth, alarm'd the Prieſts, who mov'd the Magiſtrates to turn theſe *New Preachers* out of Town, as Perſons not to be ſuffer'd. The Mayor and others held a Council on the 30th of the 8th Month 1654, and ſent for *Burrough* and *Howgill*, who preſently went, ſome of their Friends accompanying them; thoſe Friends were kept out, while the Prieſts, and any other Oppoſers, were admitted to be preſent at their Examination, the Iſſue of which was,

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An Order for their departing the City forthwith at their Peril: To this they anſwer'd with Chriſtian Courage; *We came not in the Will of Man, nor ſtand in the Will of Man, but when He moves us to depart, who mov'd us hither, we ſhall obey; but your Wills we cannot obey, for your Will is no Law; if we are guilty of the Tranſgreſſion of any Law, let us ſuffer by it, but rather than we will tranſgreſs the righteous Law of God written in our Hearts, by ſubjecting to your Wills and Luſts, we ſhall chuſe to walk in the Law of God, and to ſuffer under your Wills, what you can lay upon us: We are Free-born* Engliſhmen, *and have ſerv'd the* Commonwealth *in Faithfulneſs, being free in the Preſence of God from the Tranſgreſſion of any Law: To your Commands we cannot be obedient, but if by Violence you put us out of the City, and have Power to do it, we cannot reſiſt.* Having thus ſaid, they went out of the Court, but neither left the City, nor their Duty.

The Prieſts and their Abettors, perceiving the Magiſtrates Ill will to the *Quakers*, and yet that they could not by Juſtice or Law puniſh them being innocent, enter into Meaſures for clearing the City of the aforeſaid Preachers by Force; for which Purpoſe a Conſpiracy was form'd for an Inſurrection; as a Blind or Pretext to which, a Petition was drawn, with the Advice of Prieſt *Farmer* a noted Perſecutor, to the Mayor and Aldermen, to turn thoſe *Quakers* out of Town; which, if refuſed, the Mob ſhould riſe and execute. In laying this Project, there was much Bandying to and fro, from Houſe to Houſe, and preparing the inferior People, both Maſters and Servants.

On the 17th of the 10th Month, the firſt of the Week, the Publick Meetings were exceeding large, and the Power of the Lord, through the Miniſtry

Miniſtry of thoſe Labourers, glorioufly manifeſted to the Conviction of many, which enrag'd the Adverſaries of Truth to that degree, that they could not contain themſelves, till their Petition was ripe for preſenting; but blew up the Heat of the raſh and ungovern'd Apprentices, and rude Multitude, to put the Matter, by downright Tumult, upon an Iſſue; and accordingly, having underſtood that *John Camm* and *John Audland* were to paſs over the Bridge to a Meeting appointed at *Briſlington*, a Mile or two from thence, in *Somerſetſhire*, 'twas reſolv'd to ſet upon them. On the 19th of the 10th Month, they two paſſing quietly over the Bridge, and a Friend with them, offering no Offence or Injury to any, ſeveral Apprentices, of Prieſt *Farmer*'s Pariſh, follow'd, and paſſing by them to the South-end of the Bridge, turn'd about, and giving a Sign, many more Apprentices and others joyn'd them, and fell violently on the innocent Strangers, aſſaulted, punched, pulled and hal'd them back over the Bridge again toward the High-Croſs, their Numbers being encreaſed to ſome Hundreds, and their Rage heighten'd, that ſome cry'd out, *Hang them preſently*, others *Knock them down*, and would have drag'd them through the *Wine-ſtreet*, and ſo out of the City, there to have executed their Cruelty upon them; but it pleaſed the Lord, that ſome others propoſing to carry them to the Mayor, that Advice prevail'd: So they hal'd them to the * *Tolzey*, where they were about to execute their Rage upon them, when a Friend preſent, with much Difficulty and Danger, got them into his Houſe, and ſhut the Doors. The Rabble continued without, threatning

* *The* Tolzey *is a Place in* Briſtol *where Merchants and Traders meet, and where the Courts of Juſtice are held.*

ning to pull down the Houſe, while the two innocent Men remained, *as Lambs dumb before their Shearers*, in Quietneſs and Patience, yet undaunted in that extreme Danger. Howbeit, after ſome Time, the Officers of the Garriſon coming to the Mayor, the Mob, fearing military Execution, began to diſperſe; but their Rage was not yet allay'd, for they continued both that Evening and next Morning, combining in ſmall Companies, and uttering deſperate Language, expreſſing their Reſolutions, *to attempt the Men again, if they came that Way, and to make them pay for all*; ſome of them affirming, *that they ſhould have more Countenance from the* * *Magiſtrates than thoſe Strangers, and that they had none of the Leaſt Men in the Town to encourage them.* The next Morning, thoſe two Friends paſs'd over the Bridge to their Meeting at *Briſlington*. Three of the Rioters were apprehended; the Report of which drew their whole Body together again, to the Number of about Fifteen Hundred, who forc'd the Diſcharge of their Companions, and then diſpers'd themſelves again, but with Reſolution to meet the Strangers, as they came back from *Briſlington*. Towards Evening, 'twas rumour'd that *thoſe Quakers were coming*, and Multitudes of the People drew together on the Bridge, and on the other Side the River *Avon*, venting terrible Language, and Threats, ſo that the Magiſtrates themſelves were afraid of Bloodſhed, and ſent their *Sword-bearer* to divert *thoſe Friends* from paſſing into the Town, *for that they could not undertake to ſecure them:* Thus through the Providence

* *It was reported, that Alderman* George Hellier *ſhould ſay at the* Tolzey *to ſome of the Rioters in the Time of the Riot,* That he would ſpend his Blood, and loſe his Life, before any of his Fellow-Apprentices *(ſo great it ſeems was his Condeſcenſion)* ſhould go to *Priſon, and uſed other Words, which ſo animated that Rabble, that, 'twas thought by many, an extraordinary Hand of Providence was manifeſted in preventing Bloodſhed.*

Providence of God were they preſerved with a great Deliverance, the Spirits of the Multitude being that Night ſo full of Fury, that the whole City was much affrighted. Theſe Tumults were afterward by the Magiſtrates repreſented to the *Protector*, and the innocent Men upon whom they were rais'd, were charg'd as the Authors and Cauſes of them.

Thomas Murford was taken out of a Meeting in *Briſtol* and carried before the Mayor, and becauſe he had an * hair Coat on, they charg'd him with being a † *Franciſcan* Friar, and the Mayor thereupon

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* *The ſaid* Thomas Murford *being examin'd by the Mayor and Aldermen,* Why he came into the City in that Habit? *anſwered,* I was commanded of the Lord to come and mourn in Sackcloth and Aſhes for you, and to warn you to let the Lord's *People* alone, as you will anſwer it at the Day of Judgment, and not to perſecute and impriſon his Saints.

† The Magiſtrates of *Briſtol* had ſome Time before this iſſued out the following Warrant to the *Conſtables* of the ſeveral Wards of that *City*, viz.

City of *Briſtol* { *To the Conſtables of the Peace of the Ward of and to every of them.*

"FOR*aſmuch as Information hath been given unto us upon Oath, that certain Perſons of the* Franciſcan Order *in* Rome, *have of late come over into* England, *and under the Notion of* Quakers, *drawn together ſeveral Multitudes of People in* London; *and whereas certain Strangers going under the Names of* John Camm, John Audland, George Fox, James Naylor, Francis Howgill, *and* Edward Burrough, *and others unknown, have lately reſorted to this City, and in like Manner under the ſame Notion of* Quakers, *drawn Multitudes of People after them, and occaſioned very great Diſturbances amongſt us: And foraſmuch as by the ſaid Information it appeareth to us to be very probable, and much to be ſuſpected, that the ſaid Perſons ſo lately come hither, are ſome of thoſe that came from* Rome, *as aforeſaid: Theſe are therefore in the Name of his* Highneſs *the* Lord Protector, *to will and require you to make diligent Search throughout your Ward for the aforeſaid Strangers, or any of them, and all other ſuſpected Perſons, and to apprehend and bring them before us or ſome of us, to be examin'd and dealt with according to Law. Hereof fail ye not. Given the 24th of* January 1654.

Signed John Gunning *Mayor* William Cann
Gabriel Sherman Joſeph Jackſon
Henry Gibbs John Lock
George Hellier Richard Vickris
* Gabriel Sherman

* *This Alderman put his Name twice.*

thereupon order'd him to be turn'd out of Town, and upon his coming in again committed him to *Newgate*: Tho' the Man was born and brought up in that City, and had an Eſtate there. His Wife, after his Commitment, complaining to the Mayor of the Injuſtice of her Huſband's Confinement, and demanding his Liberty, was ſent to *Bridewel*.

Thomas Jaques, going to a Meeting in *Briſtol*, was taken up by a Conſtable, and ſent to *Bridewel*, and the next Day was ſet in the Stocks ſix Hours.

Note. That *Jeremiah Hignel*, *Daniel Waſtfield* and *William Ford*, all three Inhabitants of *Briſtol*, were ſent for from their Houſes and Buſineſs, and committed to Priſon by the Mayor without any Cauſe aſſigned.

A Peculiar Caſe.

On the 3d of the 3d Month, 1655, *Sarah Goldſmith*, being mov'd to put on a Coat of Sack-cloth of Hair next her, to uncover her Head, and put Earth thereon, with her Hair hanging down about her, and without any other Clothes upon her, excepting Shoes on her Feet, and in that manner to go to every Gate, and through every Street within the Walls of the City, and afterward to ſtand at the *High-croſs* in the View of the Town and Market, as a Sign againſt the *Pride* of *Briſtol*, and to abide ſo in that Habit ſeven Days, in Obedience thereto, though in great Self-denial, and in a Croſs to her natural Inclinations, ſhe cheerfully prepar'd her Garment, being long and reaching to the Ground; and on the 5th of the 3d Month early in the Morning, two Friends accompanying her, paſſed through the Streets to the ſeveral Gates, ſome People following

lowing them, but doing no Harm: Then ſhe return'd Home, and about the ninth Hour came to the *High-croſs*, and one Friend with her, a great Multitude of People following; there ſhe ſtood about half an Hour, till the Tumult grew ſo violent, that ſome Byſtanders, in Compaſſion, forced them into a Shop, out of which the Multitude call'd to have them thrown, that they might abuſe them; but by the Intervention of the *Chamberlain* and *Serjeants* they were kept out of their Hands, and carried to the *Tolzey*. The *Mayor* came thither, and aſk'd her, *Why ſhe appear'd in the City in that Habit?* She anſwer'd, *In Obedience to the Light in my Conſcience. What if you*, ſaid the Mayor, *in your Obedience had been kill'd by the rude Multitude?* She replied, *I am in the Hands of Him that ruleth all Things, I have harm'd none, yet have I been harm'd: Neither have I broken any Law by which I can be brought under juſt Cenſure: If I had appeared in gay Clothing you would not have been troubled.* In concluſion, the *Mayor*, at the Inſtigation of *Joſeph Jackſon* one of the Aldermen, ſent her to *Bridewel*, and with her *Anne Gunnicliffe* and *Margaret Wood*, for owning and accompanying her.

IV. *BUCKING-*

IV. *BUCKINGHAMSHIRE.*

1. *For Nonpayment of* Tithes.

By Diſtreſs of Goods.

Anno.	L.	S.	D.			L.	S.	D.
1657, *For*	0	8	0	*demanded,*	*Goods taken worth*	1	4	0
1658,	3	1	6			27	7	0
In all	3	9	6	*demanded.*	*Taken in all*	28	11	0

By Impriſonment.

1656. *Richard Mark* and *Walter Mably*, and about the ſame Time, *William Glidwell* and *John Lucas*, were committed to the *Fleet-Priſon*, for not ſwearing to their Anſwers given in to Bills exhibited againſt them in the *Exchequer* for Tithes, and while they were in Priſon, their Proſecutors, the Impropriators, made Spoil of their Goods at Home.

Richard Hunt and *George Salter*, were alſo about this Time impriſoned in *Ailſbury* Goal for not paying Tithes.

1659. *Sarah Lamburne* a Widow, Mother of ſix ſmall Children, was Priſoner in *Ailſbury* Goal on the 13th of the 8th Month 1660, having then been detained there 35 Weeks.

2. *For not paying* Steeple-houſe Rates.

Anno	L.	S.	D.			L.	S.	D.
1657. *For*	0	9	10	*demanded,*	*Goods taken worth*	1	17	8
1658.	0	14	5			1	18	0
In all	1	4	3	*demanded*	*Taken in all*	3	15	8

3. *For refuſing to* Swear.

1658. *John Brown* of *Weſſon*, being ſummon'd to ſerve upon a Jury, and refuſing to ſwear, was fined Twenty Shillings, and for not paying it, was committed to *Ailſbury* Goal, and there kept Priſoner twelve Weeks.

4. *For declaring the* Truth *in* Steeple-houſes, *&c.*

1655. *Mary Fiſher*, *James Lancaſter*, and *John Cunningham*, for ſpeaking to the Prieſt and People in the Steeple-houſes, were impriſoned for ſome Time.

John Whitehead, admoniſhing the People in the Grave-Yard at *North Crowley*, was beat and kick'd till they drew Blood of him.

5. *For* Meeting *together to worſhip God.*

In theſe Times many of the People call'd *Quakers* in this County, going to Meetings at Places a few Miles from their Dwellings, were taken up by Officers as they travailed, under pretence of breaking the *Sabbath*, had their Horſes impounded, and ſometimes detained, for a Penalty of ten Shillings for travailing on that Day; and at other Times themſelves, for refuſing to pay that Penalty, were ſet in the Stocks.

SECT.

SECT. II.

Containing the Sufferings in *Cambridgeſhire*, *Cheſhire*, *Cornwall* and *Cumberland*.

I. *CAMBRIDGESHIRE*, and the *Iſle* of *ELY*.

1. *For Non-payment of* Tithes.

By Diſtreſs of Goods.

Anno.		L.	S.	D.		L.	S.	D.
1655.	*For*	2	2	0	*demanded, Goods taken worth*	8	10	0
1656.		1	3	4		4	5	0
1657.		24	13	0		66	10	0
1658. 1659.		12	9	11		27	4	5
	In all	40	8	3	*demanded.* *Taken in all.*	106	9	5

Among which, the Caſe of *Dorothy Motley* might have mov'd Compaſſion, who being a Widow with ſeven Children, and her Tithe demanded by the Prieſt, but 3 *s.* and 4 *d.* had taken from her a Cow worth four Pounds, and no Overplus returned, or Account given.

By Impriſonment.

1656. *Robert Letchworth*, impriſoned above a Year for Tithes not amounting to twelve Shillings.

Jeremy Roſe, impriſoned ſix Months for five Shillings demanded, though his Goods had been taken away for the ſame Demand to four times that Value.

Edward Wright and *John Feaſt*, impriſoned ſix Months, and laid in Irons, as if they had been Felons.

Thomas Payne, impriſoned about ſeven Months.

Chriſtopher Lancaſter, about twelve Months.

John Smith, kept Priſoner about twenty Weeks.

John Smith the younger, about ſeventeen Weeks.

Robert Crabb, after ſome time of Continuance in Priſon, was taken ſick, and the Goaler, moved with Pity, permitted him to go home, where he ſoon after died.

1659. *Robert Kent* was impriſoned eleven Weeks, and *Walter Crane* three Months.

2. *For not paying* Steeple-houſe Rates.

	L.	S.	D.			L.	S.	D.
For	0	6	4	*Demanded,*	*Goods taken worth*	1	9	6

3. *For refuſing to* Swear.

1655. *William Growne*s, ſummoned to ſerve on a Jury at a Court in the Iſle of *Ely*, and refuſing to ſwear, was fined forty Shillings, and had taken from him by Diſtreſs to the value of three Pounds eight Shillings.

1657. *Robert Aſplan*, being nominated to bear the Office of Conſtable, and refuſing to ſwear, was fined, and his Goods taken away to the Value of 1 *l.* 12 *s.* 6 *d.*

4. *For* Meeting *together, and going to* Meetings.

1655. On the Day called *Trinity Sunday*, four Men and four Women, coming from a Meeting at *Littleport* in the Iſle of *Ely*, were ſtopped by the

the Watch, and had before a Magiſtrate, and by him ſent to the Jaylor, who ſhut up them and their Horſes together, all Night, and a great part of the next Day, in a Place like a Pound, where their Lodging was upon dirty Peaſe-ſtraw, ſuch as the Hogs had lain on before:

Clement Crabb, taken out of an Houſe where ſeveral Friends were met together, was committed to Priſon, and lay there eleven Weeks, till the Seſſions, when, no Charge being exhibited againſt him, he was releaſed.

George Tingy and *William Warring*, both of *Royſton*, with *Benjamin* and *Thomas Brett*, of *Meldred*, were impriſoned in *Cambridge* Caſtle, near ſix Weeks, for going to a Meeting on the firſt Day of the Week.

Boniface Norris, near eighty Years of Age, riding to a Meeting on a firſt Day about two Miles from his Houſe, for not paying a fine of ten Shillings, was committed to Priſon, where he fell ſick, and, about a Week after he was let out, died.

5. *For declaring* Truth *in the* Steeple-houſes, *&c.*

1653. *Elizabeth Williams* and *Mary Fiſher* were the firſt Sufferers of the People called *Quakers* in *Cambridge*; whoſe Sufferings, and the Cauſe of them, we tranſcribe from an Account printed in 1654, intituled,

The firſt new Perſecution, or a *True Narrative* of the cruel Uſage of *two Chriſtians* by the preſent *Mayor of Cambridge*. As it was certified from thence by an eminent Hand.

1653. "On *Friday*, *December* 23, came into "*Cambridge*, two Northern Women, the one

" of them about fifty, the other about thirty " Years old, who went to *Sidney Suſſex College* " in *Cambridge*, and fell into Diſcourſe with " ſome Scholars about God and Chriſt; the " Scholars asked them, *how many Gods there* " *were*? The Women anſwered, but one God, " and told them, *they had many that they made* " *Gods of:* at which the Scholars laughed, and " ſcoffed at them: the Women told the Scho- " lars, they were *Antichriſts*, and that *their Col-* " *lege was a Cage of unclean Birds, and the Sy-* " *nagogue of Satan.* Thereupon, Complaint was " made to Mr. *William Pickering*, Mayor of " *Cambridge*, that two Women were preaching; " who immediately ſent for them by a Conſta- " ble; and when they were before him, he de- " manded of them, *whence they came, and where* " *they lay the laſt Night?* They anſwered him, " *they were Strangers, and knew not the Name* " *of the Place; but paid for what they called for,* " *and came away?* The Mayor asked them, " *what was their Names?* they anſwered, *their* " *Names were written in the Book of Life.* Again " he asked them, *what was their Husbands* " *Names?* They anſwered, *they had no Husband,* " *but Jeſus Chriſt, and he ſent them.* Upon this " the Mayor was in a great Rage, and thruſt " them to the Door of his Houſe, and ſaid, " they were Whores, and made a Warrant to " the Conſtable *to whip them at the Market-croſs* " *until the Blood came.* And when the poor " Women heard that, they fell down on their " Knees, and deſired the Lord *to forgive him,* " *for he knew not what he did.* And the Mayor " ſpake to the Conſtable, and bid him ſee them " whipt till the Blood ran down their Bodies, " and ſent three of his Serjeants to ſee it done to " the purpoſe, and 'twas done accordingly, but

by

" by what Law no Man knows, for they did nei-
" ther beg nor ſteal. So they were led away to
" the Market-croſs, crying, *The Lord ſtrengthen*
" *our Faith, the Lord ſtrengthen our Faith*, &c.
" and when the Executioner came, he com-
" manded them to put off their Cloaths; they
" ſaid, *they would not, they were there, if he had*
" *any thing to do to them, they bid him do it, for*
" *they would not*; ſo immediately he ſtript firſt
" one all naked to the Waſte, and then the o-
" ther, and put their Arms into the Whipping-
" poſt, and executed the Mayor's Warrant on
" them, in as fierce and cruel a manner as could
" be, that ſo their Bodies were cut, and hacked,
" and torn, as never were the Bodies of any
" Rogues, or Thieves, or Whores, ſeen to be,
" as thoſe poor Chriſtians were; who took their
" Puniſhment ſo chearfully, that they never
" winched for it, nor was their Pain ſeen by any
" change of their Countenance, as if there had
" not been any thing done to them; and all the
" while they were in their Puniſhment, they
" ſang and rejoiced, ſaying, *The Lord be bleſſed,*
" *the Lord be praiſed, who hath thus ſtrengthened*
" *and honoured us, to ſuffer for his Name's Sake.*
" And when all was done, they ſaid to the Exe-
" cutioner, *If you think you have not done enough,*
" *we are here ready to ſuffer more for our Saviour*
" *Chriſt:* and then they fell down on their Knees,
" and *prayed God to forgive them, for they knew*
" *not what they had done.* So being led back
" into the Town towards the Caſtle end, they
" exhorted all People, *to fear God, and not to*
" *care for Men*, telling the People, *this was but*
" *the beginning of the Sufferings of the People of God.*
" So were they thruſt out of the Town, no
" Man ſo much as giving them a Cup of cold
" Water, that the Scripture might be fulfilled in

" the 129th Pſalm. *The Plowers plowed upon my* " *Back, and made long Furrows.*"

Our Accounts alſo mention the following Perſons, impriſon'd for reproving the Prieſts, and ſpeaking in the Steeple-houſes, *viz.*

Anne Norris, Wife of old *Boniface* before mention'd, ſuffer'd Impriſonment ſix Months, being Part of that Time confined together with her Huſband, while they had ſeven Children at home, who needed their Help and Direction.

Henry Forſter, impriſon'd ſeven Weeks.

Philip Williamſon, almoſt a Year.

Anne Blakeling, half a Year.

Anne Cocke, three Months.

Anne Wilſon, three Months.

Samuel Fulbeck, *Henry Place* and *Margaret Kellum*, were ſorely abuſed and beaten by the rude People, for reproving them in publick.

Thomas Lightfoot, for teſtifying againſt the Hypocriſy of the Profeſſors of *Cambridge*, was accus'd of *Blaſphemy*, in ſaying, *The Scripture was not the Word of God*; he was impriſoned upon that Charge, and Endeavours were us'd to have taken away his Life, but the Lord preſerv'd him.

James Parnel, for ſetting up a Declaration againſt corrupt Miniſters, and corrupt Magiſtrates, was impriſon'd in *Cambridge*, and lay there two Seſſions.

1656. *Henry Cliſton*, riding peaceably through the Street of *Upwel* in the Iſle of *Ely*, was taken by a Conſtable, and carried before a Juſtice of the Peace in the Neighbourhood, who after many Reproaches ſent him to another Juſtice about four Miles diſtant, by whom he was committed to Priſon without any legal Cauſe, where he ſuffer'd

fer'd much, being caſt into the Dungeon, and kept with condemned Men for a conſiderable Time.

William Holmes and *Thomas Jobſon* were indicted at the Aſſizes, and ſent to Priſon, for entertaining thoſe People call'd *Quakers*; they were afterwards fin'd, and the former had taken from him two *Mares* worth near eight Pounds; and the latter an *Horſe* and a *Mare* worth ten Pounds.

George Naſh, *Thomas Poole*, and *John Cranford*, were impriſoned near two Months, for refuſing to pay one Shilling toward the Sexton's Wages for ſweeping the Steeple-houſe.

Richard Hubberthorn and *Richard Weaver* were committed to Goal for viſiting *Anne Blakeling* in Priſon; and the former of them, for not departing the Town at the Mayor's Command, was afterward ſent to the Houſe of Correction for three Months.

George Clarke and *Edward Sammon*, were committed to the Houſe of Correction for working on a *Faſt-Day*.

To cloſe the Account of this County, we ſhall tranſcribe ſome Paſſages out of a little Book, printed Anno 1659, ſubſcrib'd by *John Peace* and Eleven others, intituled,

A Diſcovery of the Education of the Scholars of Cambridge, *&c.*

——— "We have ſuffered from Time to "Time, going to Metings, and about our Oc- "caſions; ſometimes being ſtoned, and Dirt "flung upon us, and our Cloaths torn and rent "in Pieces, and ſpit in our Faces as we paſs a- "long the Streets.——At length it was ſo "order'd for the Truth's Sake that we ſuffer for, "that we hired an Houſe for a publick Meeting- "Place, and then as Truth began more and "more to be publiſhed openly, the Rage of

"the

" the Heathen began to be great: And firſt of
" all, the Scholars Envy appeared againſt the
" Houſe, and ſome wiſhed that it were pull'd
" down, others that it were burnt down to the
" Ground; and in the Night-time the Scholars
" threw Stones and Dirt againſt the Windows,
" and broke the Windows very much; and they
" ſhot Bullets into the Chambers at us, and flung
" great Stones.——As we were ſitting peace-
" ably, and waiting upon the Lord to hear his
" Truth declared to us, they came and put up
" our Hats, and looked us in the Faces, talking
" to us, ſometimes halloeing, hiſſing, and
" making Sport; and when it hath been deſired
" of them to be ſober, they ſaid, *They did not*
" *come there to be ſober:* ——They threw ſeveral
" Things at us, as Apple-cores, and Parings,
" and Tobacco-pipes, beſides Mockings and
" Scoffings; one *Paris* an ancient Man, was
" hal'd about, and tumbled down, and trod
" upon by the Scholars in the Meeting; and ſe-
" veral Times they crack'd Nuts, and flung
" Handfuls of Shells at Friends Faces, and ſaid,
" *They would by theſe Actions make the Spirit ſpeak*;
" and the Scholars pulled the Womens Head-
" cloths off in the Meetings, and daubed their
" Hands over their Face, and piſs'd in the En-
" try among the People, and daub'd the Lock
" of the Door and Key with Dung, that we could
" not tell how to touch it.——The Scholars
" were reſolv'd to pull down him that ſpoke,
" and cried aloud, *Down with him, down with*
" *him*, ſeveral Times together, and did attempt
" to do the Thing, but were prevented by the
" Power of the Lord: And they would run thro'
" our Meeting-place, like ſo many wild Horſes,
" throwing all down afore them, and did hal-
" loe, ſtamp, hiſs and ſhout, on purpoſe that

" none

" none ſhould hear what was declared, and " thinking thereby to ſilence *William Allen*, who " then ſpoke, but could not.—Then they let " down the Windows and ſhut up the Doors.— " clapt the Windows up and down as if they " would have broke them off the Hinges.— " And ſeeing they could not, with all theſe " wicked Actions, break up the Meeting, then " they appeared more and more filthy and bru- " tiſh, and the Scholars began to ſtamp with " their Heels againſt the Boards, and made a " Noiſe as if ſeveral Drums had been beating up, " and laboured what they could to prevent him " [*William Allen*] from ſpeaking. Then they " went out into the next Yard, and took old wet " Mops, and old Diſh-clouts, and dragged them " through the dirty Kennels, and came and " threw them at our Friend that was ſpeaking, " and at us alſo, and therewith mired and dirted " Friends. And there was a great ſtrong wooden " Chair, which a Friend ſat in to bear the rude " Scholars and People off from *William Allen* " that ſpoke, and becauſe the Scholars could " not make him riſe up that ſat in the Chair, to " give them way to fulfil their Wills, the Scho- " lars pulled the Chair all to pieces, and made " it into two Horns, and poked *William Allen* in " the Face with it, and ſhouted and halloe'd, " as if they had done a great matter, and threw " ſome of the Chair at him, and at Friends. But " this would not ſatisfie their miſchievous De- " ſires, but they did abuſe the Friend that ſat in " the Chair, and pull'd his Coat all to pieces " from his Back.—And farther, at the ſame " Meeting the Scholars threw Dirt and Clay, " and Stones, and other Things, as Bones and " rotten Apples, and what they could gather " up in the Street, and flung at *William Allen*

and

" and Friends, and cut his Lip that the Blood " guſhed forth, and batter'd his Head in two or " three Places, beſides what Blows he had on " the Body.——And the Scholars have taken " up Excrements, and thrown into the Meeting " to Friends.——The *Fellows* and *Proctor* of " *Sidney* College have ſtood by, and ſeen the " Scholars act ſome of this Wickedneſs and Bru- " tiſhneſs, and yet did not reprove them, but " rather encouraged them. And when Alder- " man *Nicholſon* went into the College, and told " the *Proctor* of the Actions of the Scholars, and " ſpoke to him to keep them quiet, he told him " in plain Words, *He could not, nor would not.*"

II. *CHESHIRE.*

1. *For Nonpayment of* Tithes.

By Diſtreſs of Goods.

Anno.	L. S. D. Q.	L. S. D.
1657. 1658.	*For* 27 12 10 2 *demanded, Goods taken worth*	111 0 8

By Impriſonment.

Mary Milner was impriſoned ſeven Weeks for 2 *l.* 10 *s.* demanded, and her Goods were taken away for the ſame Demand to three Times that Value.

Thomas Hill was kept Priſoner fourteen Weeks, and his Goods diſtrained for the ſame Cauſe to triple the Value demanded.

2. *For*

2. *For not paying* Steeple-houſe Rates *and* Clerk's Wages.

	L.	S.	D.		L.	S.	D.
For	4	7	5	*demanded,* *Goods taken worth*	14	17	10

Among which the Caſe of *James Brown* is particularly obſervable, who for two Shillings demanded, had his Goods taken away worth two Pounds ten Shillings, which is twenty five times the Value.

3. *For refuſing to* Swear.

Thomas Libeſey, for not ſwearing, had a Cow taken from him worth 50 *s*, and for the ſame Cauſe ſuffer'd ſix Weeks and five Days Impriſonment.

4. *For* Meeting *together*, *& going to* Meetings,

1653. *Thomas Holme* being at a Meeting in *Cheſter* on the 19th of the 1ſt Month 1653, and preaching there, was by the *Mayor* ſent to the common Goal, kept about ſix Weeks, and much abus'd and beaten by the wicked drunken Jailor.

Richard Hickcock, for being at the ſame Meeting, was impriſoned fifteen Weeks, and *Edward Morgan* nine Weeks.

John Worthington, *Thomas Janney*, *Thomas Pots*, *Richard Burges*, *Robert Milner*, and *Edward Alcock*, ſuffer'd Diſtreſs of Goods to the Value of eleven Pounds ten Shillings, for going to a Meeting but 2 miles from their Dwellings.

5. *For*

5. *For declaring the* Truth *in the* Steeple-houſes, Streets, *and* Publick Places, *and* viſiting *the* Impriſoned.

1653. *Anne Fara*, for going to a Steeple-houſe in *Cheſter*, and ſpeaking to the Prieſt, was very much abus'd by the rude Multitude, and afterward by the *Mayor* committed to Priſon.

Richard Hickock, for ſpeaking to the People in a Steeple-houſe at *Cheſter*, after the Prieſt had ended his Sermon, was committed to Priſon by the *Mayor*, who order'd the Keeper to lay him in Irons in a dark ſtinking Place, call'd *Dead Mans Room*, where they us'd to put Perſons condemned to die; in which Place and Condition he was kept above thirteen Weeks from his Wife and many Children, the Place being ſo naſty, that a Snake and other venomous Creatures were ſeen therein; and 'twas thought his cruel Confinement would have been his Death, had not one *George Minſhall*, a Servant of the *Protector*, a Man of a merciful Diſpoſition, who came thither at a General Seſſions for the County, been inform'd of the poor Man's Uſage, and by an *Habeas Corpus* brought him before the Judge, who finding his Impriſonment illegal, ſet him at Liberty.

Thomas Yarwood, for the like Cauſe, was committed and detained two Days.

1654. *Edward Ogden*, for ſpeaking to a Prieſt, after he had ended his Sermon, about the Doctrine he had preached, was drawn forth into the Streets by the Hair of his Head, and afterward by the *Mayor* committed to Priſon, where he was kept nine Weeks.

Mary Endon for the ſame Cauſe was impriſoned four Days.

Richard

Richard Scoſtroph, for exhorting People to Repentance in the Streets of *Cheſter*, was put into * *Little-Eaſe*, and the next Day ſent by the *Mayor* to *Bridewel*.

Thomas Yarwood, for exhorting the *Mayor* and *Aldermen*, (as they were going to a cuſtomary Feaſt, with Muſick playing before them) *to mind wherein true Chriſtianity ſtood, which was in true Holineſs, and the Fear of the Lord*, was for ſo doing ſent to *Little-Eaſe*, and kept there five Hours, by which he was much bruiſed and hurt, being but a weak ſickly Man.

William Simpſon, going to a Steeple-houſe call'd St. *John*'s in *Cheſter*, though he ſpake not till the Prieſt had done, was by the *Mayor* order'd to be ſet in the Stocks, and when taken out again, was ſent to *Little-Eaſe*, where they kept him nine Hours. The next Day, for expoſtulating with the *Mayor* about the Injuſtice of his Uſage, he was ſent to the ſame Place again, after he had been ſtruck in the Face in the *Mayor*'s Preſence by one of the Sheriffs, ſo that he bled very much.

1656. *Richard Sale* for ſpeaking to a Prieſt in the Street at *Cheſter*, on the 4th of the 11th Month 1656, was by the *Mayor*'s Orders put into *Little-Eaſe*, and kept there about 8 Hours. And for ſpeaking to another Prieſt on the 20th of the ſame Month, was kept there three Hours. And on the 8th of the firſt Month following, for preaching in the Streets, was kept in *Little-Eaſe* aforeſaid four Hours: And on the 10th of the 4th

* Note, *This* Little-Eaſe *was an Hole hewed out in a Rock, the Breadth and Croſs from Side to Side, is Seventeen Inches from the Back to the Inſide of the Great Door, at the Top Seven Inches, at the Shoulders Eight Inches, at the Breaſt Nine Inches and an half; from the Top to the Bottom, One Yard and an half; with a Device to leſſen the Height as they are minded to torment the Perſon put in, by Draw-Boards which ſhoot over croſs the two Sides, to a Yard height, or thereabouts.*

4th Month 1657, for *teſtifying againſt the Pride, Covetouſneſs, Violence and Oppreſſion of the People, and declaring that all their Worſhip and Sacrifices offer'd up in that Nature, were but as a Smoke in the Noſtrils of the Lord*, he was ſeiz'd on with great Rage and Violence by one of the principal Profeſſors of their Church, and haled before the *Mayor*, who ſent him to *Little-Eaſe*, where he was kept four Hours: The next Day meeting the Perſon who had us'd him ſo violently the Day before, *he exhorted him to Repentance for the Wrong he had done him*, whereupon the ſaid Profeſſor thruſt him forcibly into a dirty Lake, and with the Help of his Wife and ſeveral rude Boys, daſh'd him with Mud and Dirt from Head to Foot; in which Condition he went to the *Mayor*, and inform'd him who it was that ſo abus'd him, but the *Mayor* firſt put him off till the next Day, and then refus'd to take any Cognizance of the matter, without Evidence given upon Oath. The oppreſſed Man, the ſame Day, ſeeing the Prieſt coming out of the Steeple-houſe, where he had been reading a Lecture before the *Mayor*, ſaid thus, *Behold, ye Prieſts, the Fruits of your Miniſtry, how that I had like to have been murder'd by a profeſſing Man and his Wife of your Church; but wo unto them that build up* Zion *with Blood, and* Jeruſalem *with Iniquity, for the dreadful Hand of the living God is ſtretch'd forth againſt you*; whereupon he was haled away with Violence, and ſent to *Little Eaſe*, and kept there five Hours. This poor Man being pretty corpulent, could not be put into that narrow Hole without much Violence, ſo that four Men had much ado to thruſt him in, and at ſeveral Times by the cruſhing of him, the Blood guſhed out of his Mouth and Noſe: His Health by this frequent Barbarity was much impaired, and his Body and Legs ſwell'd, ſo that he languiſhed

guiſhed about two Months after this laſt Time of his being put there, and then died in the 6th Month 1657, imputing the Cauſe of his Death to the Cruelty of his Perſecutors.

The ſame *Richard Sale*, in the Year 1656, was kept in Priſon thirty three Weeks, in all which Time he was not ſuffer'd to have any Fire, but was kept in a cold open Room, tho' in the coldeſt Time of the Year.

Sarah Adgit and *Margaret Wood* went together into a Steeple-houſe at *Cheſter*, where *Sarah* ſpake a few Words after the Prieſt had done, upon which the *Mayor* ſent them both to Priſon, where they were kept above four Weeks, although one of them had ſpoken nothing.

John Lawſon, *John Badela*, *and Henry Murray*, for going into a Steeple-houſe with their Hats on, though they ſpake not a Word there, were kept in Priſon twenty four Weeks; one of 'em was put in the Stocks, and the other two were ſorely beaten.

Richard Cubham, *Benjamin Bolton* and *Peter Lethard*, were impriſoned eight Weeks, for reading a Paper in the Grave-Yard, and had Goods taken from them for the ſame Cauſe to the Value of 2*l.* 5*s.*

John Milner and *Thomas Hill*, for reading a Declaration againſt Tithes in the Town of *Turvin*, were ſtoned, and otherwiſe barbarouſly abuſed by the Rabble, and the Prieſt, who ſet them on.

1653. *Richard Hubberthorn*, coming to *Cheſter* about the 29th of the 9th Month 1653, to viſit *John Lawſon* then in Priſon, was ſent for by the *Mayor*, out of the Houſe where he lodged, and committed to Priſon, and there detained 8 Days.

Elizabeth Levens and *Jane Waugh*, going to viſit Friends in Priſon at *Cheſter*, were, as they

paſſed quietly along the Street, taken up, and carried before a Juſtice of the Peace, who committed them to Priſon, where they were about five Weeks, much of that Time in a naſty ſtinking Place, in which Thieves and Murderers were uſually kept; after which they were ſent away with a Paſs as Vagabonds.

6. *For not* putting off the Hat.

1656. *Edward Morgan*, a Citizen of *Cheſter*, had a Servant who ſtole a Piece of Leather from him; the *Mayor* being inform'd of it, and deſirous to enſnare *Edward*, ſent for them both, and becauſe *Edward* appear'd before him with his Hat on, and could not ſwear, the Thief was diſcharged, and *Edward* himſelf committed to Priſon, where he was kept eleven Weeks, and then privately releaſed.

In the Time of his Impriſonment he ſent a Letter to the *Mayor*, by one *Deborah Maddocks*, who finding him in the * *Pentice*, deliver'd the Letter, but for doing her Errand too bluntly, and coming irreverently (as he call'd it) before Magiſtrates, (for, it ſeems, ſhe did not make him a Courteſie) he ſent her by a Conſtable to *Little-Eaſe*, where ſhe was kept about 4 Hours.

1657. *Edward Morgan* aforeſaid, complaining to the *Mayor* againſt a drunken Fellow who had groſly abus'd him, was ſent to Priſon for not pulling off his Hat, when he made that Complaint, and the Drunkard went unpuniſhed.

We ſhall cloſe the preſent Account of this County, with the *Peculiar Caſe* of *Anthony Hutchins* a *Tanner* in *Cheſter*, who having taken an Account

* *A Place in Cheſter where the Magiſtrates of the City uſed to meet.*

Account in Writing of the Sufferings of the People call'd *Quakers* there, which was afterwards publiſhed in Print, he ſent the Manuſcript Copy thereof firſt to the *Mayor*, who put the Bearer of it into *Little-Eaſe*; and about ten Days after, being the 8th of the 7th Month 1657, the ſaid *Anthony Hutchins* was ſent for by Conſtables to appear before the *Mayor*, *Recorder*, and another Juſtice of the Peace, who, having the Copy of the Book before them, proceeded to his Examination; the Subſtance of which, ſhewing the innocent Boldneſs of the Man, and the Chriſtian Courage with which he maintained the Cauſe of his perſecuted Friends, we ſhall here tranſcribe;

Mayor. *Have you ſeen this Book?*

Hutchins. Yes.

Mayor. *Did you write your Name here at the End of it?*

Hutchins. No; but I got it tranſcrib'd after a Copy of my own Writing.

Mayor. *Do you own it?*

Hutchins. I do.

Mayor. *Have you read it over?*

Hutchins. I have.

Then the Mayor gave him many Threats.

Hutchins. Who commit the greater Evil, they that act Cruelty, or they that write down Cruelty acted by others?

Recorder. *Who muſt judge of that?*

Hutchins. Let that of God in your own Conſciences judge, who commit the greater Offence.

Recorder. *Many an One has had his Ears nail'd to the Pillory for a leſs Offence.*

Hutchins. If he deſerves to have his Ears nail'd to the Pillory that writ theſe Things down, what do they deſerve that acted them?

Then they again gave him many threatning Words.

Hutchins. I desire no Favour of you, let me have a fair Plea before a Court, and if I have transgress'd the Law, I am willing to suffer by it: But I think 'tis not equal you should be Judges in your own Case.

A Justice. *We will not, twelve Men shall judge of it.*

Recorder. *Twenty four Men shall judge it.*

Mayor. *You are a railing Fellow.*

Hutchins. Turning to the People; Did any of you hear me rail?

Mayor. *You do in the Book.*

Hutchins. If I should say such Words to you, as *Paul* did to *Elymas*, you would say I rail'd; though Truth may be written, and Names and Titles may be given to Men answerable to their Actions, as *Paul* call'd *Elymas*, a Child of the Devil, and an Enemy of all Righteousness, but I have used no such Words to you.

Recorder. Paul *might say so to* Elymas, *who was a Sorcerer.*

Hutchins. All the Priests in *England* which preach for Hire, and divine for Money, are Sorcerers, for thereby the right Ways of the Lord come to be perverted.

Recorder. *You must not judge them.*

Hutchins. Their Practice judges them.

After this he expostulated with them about the Hole *in the* Rock, *call'd* Little-Ease, *aforesaid, saying,*

Where did you ever read of such a Prison as that, which bruised Men's Bodies in such a cruel manner; the Law hath so much Respect to Men, (though Transgressors) as to provide large Prisons to secure their Bodies in, and not such Holes as those to press and bruise them. I can see Drunkards pass up and down the Streets, but hear of none of them put into that Place.

Mayor,

Mayor. *If you see such Things, you might come and inform me, and then see if I did not punish them.*

Hutchins. And I might get the same Reward as *Edward Morgan* got, who came and complain'd to thee of a Man that was drunk and abus'd him, and thou causedst him to be put into *Little-Ease*, and suffer'dst the Drunkard to pass unpunished.

His Examination being over, and he refusing to find Sureties for his Appearance at the next Quarter-Sessions, was committed to Goal *for writing a Libel, wherein*, as they said, *he had reproached the Magistrates and Ministers of* Chester. After he had been thirty two Days in Prison, the General Sessions for the County coming on, he was by *Habeas Corpus* removed to answer the Law before the Judges, who making due Enquiry into the matter, and judging the Cause of his Commitment insufficient, discharged him; although he, before them, asserted the Truth of all he had written, which he afterward printed under the Title of, *A Declaration of the Sufferings of the Saints in* Chester; in which Book are many of the Accounts herein before given.

III. CORNWALL.

1. *For Nonpayment of* Tithes.

By Distress of Goods.

Anno.		L.	S.	D.		L.	S.	D.
1657.	*For*	5	17	0	*demanded, Goods taken worth*	43	5	0
1658.		3	10	0		6	10	0
1659.		0	3	0		0	16	3
1660.		0	19	0		7	0	4
In all		10	9	0	*demanded.* *Taken in all*	57	11	7

By Impriſonment.

1657. *Thomas Deeble*, impriſoned at *Bodmyn*, near half a Year, under a cruel Keeper, who would not ſuffer ſome of his Friends to viſit him, and beat and abus'd others that came to ſee him.

1658. *Loveday Hambly* was impriſon'd at *Bodmyn* ſeveral Weeks, for not paying Tithe of Geeſe and Swine, amounting to 13 *s.* 4 *d.* though ſhe had, in that and the former Year, ſuffer'd Diſtreſſes of above 45 *l.* for about 8 *l.* demanded.

John Ellis was kept Priſoner a conſiderable Time in a little naſty Room, with ſo many other Priſoners, that the Stench of the Place bred a kind of Infection among them, in which Time his Wife was not ſuffer'd to come in to him, to bring him his Food, but he was oblig'd to take it in thro' an Hole in the Door.

John Hambly was impriſon'd twelve Weeks, for Non-appearance upon a *Subpœna* out of the Exchequer in a Caſe of Tithes.

2. *For not paying* Steeplehouſe-Rates.

By Diſtreſs *of* Goods.

Anno.	L.	S.	D.		L.	S.	D.
1656. *For*	0	6	0	*demanded,* *Goods taken worth*	0	13	0
1657.	0	18	8		2	2	0
1658.	0	5	6		0	19	8
1659.	1	7	4		3	8	4
1660.	0	5	1		0	16	6
In all	3	2	7	*demanded,* *Taken in all*	7	19	6

3. *For refuſing to* Swear.

1658. *Triſtram Clarke* of *Stoke Climſland*, being warned to the Mannour-Court there, and going in

in with his Hat on, and refuſing to ſwear, was fined forty Shillings, and had his Goods taken away by Diſtreſs for that Fine, to the Value of four Pounds.

William Hawkye of *Truroe*, for refuſing to take the Oath of Abjuration, was ſent to Priſon by Warrant from two Juſtices of the Peace, who tendred it on purpoſe to enſnare him.

4. *For declaring Truth in the* Steeple-houſes, *&c.*

1656. *Benjamin Maynard*, ſtanding ſtill in *Launceſton* Steeple-houſe, before he ſpake a Word was laid violent Hands on, and committed by the Recorder to the County Goal, where he ſuffer'd long Impriſonment under a cruel Keeper.

James Myers, for ſpeaking to the Prieſt at *Tudy* Steeple-houſe, after he had ended his Sermon, was ſent to *Launceſton* Goal, and there put into a Place call'd *Domesdale*, among the Felons; and after a long Impriſonment was fined twenty Marks.

1657. *Robert Hawkin*, for ſpeaking to the Prieſt after his Sermon, in the Steeple-houſe at *Stoke-Climſland*, was committed to *Launceſton* Goal, where he was put among ſuſpected Felons, who greatly abus'd him, rifled his Pockets, and took away his Money. He was the ſame Year committed a ſecond Time for ſpeaking to a Prieſt after his Sermon, in *Calſtocke* Steeple-houſe, and a Bill of Indictment was drawn up at the Seſſions againſt him, but the Grand Jury refuſing to find the ſame, he was diſcharged.

John Mably, for oppoſing what the Prieſt had preached in *Minver* Steeple-houſe, ſuffer'd Impriſonment at *Launceſton* fourteen Weeks.

Joan Edwards for ſpeaking to the Prieſt in *Launceſton* Steeple-houſe, was impriſon'd near half a Year.

1658. *Triſtram Clarke*, for ſpeaking to the Prieſt in the Steeple-houſe call'd St. *Stephen*'s, was impriſon'd at *Launceſton* about the 20th of the 4th Month, 1658, and at the next Seſſions being indicted for the ſame, was acquitted by the Jury.

Samſon Hawkin, for ſpeaking to the Prieſt at *Southill* Steeple-houſe, was impriſon'd 7 Weeks till the Seſſions, where being indicted, and brought in guilty, he was committed to Bridewel, and kept there twenty three Weeks.

Edmund Hinckes, for ſpeaking to the Prieſt of *Truro*, was committed to Priſon by the *Mayor* and another Juſtice there: He being a poor Man, and having four Children to maintain by his Labour only, thoſe who committed him had ſo much Confidence in his Honeſty and Induſtry, as to ſuffer him to return Home and work for his Family, while he was a Priſoner.

Suſan Daniel was alſo impriſoned for the ſame Cauſe.

John Rowett of *Meragiſſey*, for ſpeaking a few Words to the Prieſt of *Penryn*, as he met him in the Streets, was committed to *Launceſton* Goal by a Juſtice of the Peace, where he was kept ſix Months, and then ſet at Liberty without any legal Proceeding againſt him. The ſame *John Rowett* at another Time for ſpeaking to the Prieſt in the Steeple-houſe call'd St. *Stephen*'s in *Brannell*, was abus'd and ſton'd by the People, who were ſet on and encourag'd by a Prieſt and a Solicitor at Law, the latter of which ſtruck him ſeveral great Blows with a Staff.

1659. *Anne Upcott* of *Auſtell*, for ſpeaking to the Prieſt in the Steeple-houſe there, was ſet in the

the Stocks, by her own Brother then a Conſtable. This *Anne Upcott* was Daughter to the Prieſt of the Pariſh, but being convinced of the Truth, and ſeparating her ſelf from their Way of Worſhip, as well as teſtifying againſt their vain Converſation, her Father and three Brothers were exceedingly imbittered againſt her, and laid hold of any Occaſion to perſecute her; a peculiar Inſtance of which is as follows, *viz.* In the Month called *October*, 1658, on a firſt Day of the Week, as ſhe was putting on her Clothes, ſhe found her Waſtcoat torn, and was mending it before ſhe put it on, when one of her Siſters came into the Room, who acquainting her Brother the Conſtable of it, he goes to a neighbouring Juſtice, and gets his Warrant to bring her before him; who ordered that ſhe ſhould pay a Fine of five Shillings for *Sabbath-breaking*, and authorized her ſaid Brother either to levy the ſame upon her Goods, or ſet her in the Stocks: The ſpiteful Brother takes the rougher Courſe, and in a time of much Rain, puts her into the Stocks, himſelf with his Father and Brothers placing themſelves in a Window hard by, and from thence jeering and flouting at her, and encouraging the Boys and other Rabble to abuſe her, inſomuch that ſome of the ſober Neighbours wept, to ſee their unnatural Uſage of her; which Cruelty of theirs affords this Obſervation, that *Men of ill Morals may be extreamly ſuperſtitious.*

1655. *George Fox*, *Edward Pyott*, and *William Salt* travelling on the Road in *Cornwal*, and giving forth among the People a Paper containing an Exhortation to fear God, and to learn of Chriſt the Light, inſtancing, *Mat.* iii. 17. *This is my beloved Son, hear him*, were apprehended and committed to *Launceſton* Goal, the 18th of the

the 11th Month 1659, where they ſuffer'd under a cruel tyrannical Goaler thirty Weeks impriſonment, though they were not guilty of the Breach of any Law: And at the Aſſizes being brought before the Judge, and nothing appearing againſt them, they had been diſcharged, had not the Judge, under pretence of a Contempt of the Court, fin'd them five Pounds for coming before him with their Hats on, and for not paying it recommited them to Priſon, where they lay ſome time longer, till by order of Major-General *Desborow* they were releaſed.

5. *For* viſiting *Friends in* Priſon.

The Report of the Impriſonment of the three laſt mentioned Perſons, who were much beloved by their Brethren for their Integrity and Faithfulneſs, was a motive to many others to go into thoſe Parts to viſit them in Priſon. This being obſerved by the Juſtices of this County, and alſo by thoſe of *Devonſhire*, they iſſued out ſtrict Warrants to the inferior Officers to apprehend all Perſons called *Quakers* that ſhould be found travelling in thoſe Counties, ſo that in a ſhort time, above twenty were taken and impriſoned in *Devonſhire*, whoſe Sufferings we ſhall particularize, when we come to ſpeak of that County; in *Cornwall* the following Perſons were taken and impriſoned, *viz.*

Anne Blakely, *James Godfrey*, and *Joſeph Coale*, were impriſoned at *Launceſton* for no other Crime than that of viſiting the Priſoners, and repreſenting their cruel Uſage to the Juſtices.

The ſame *Joſeph Coale*, after long Impriſonment, being ſet at Liberty, and going homeward, was taken up, and by a Juſtice of Peace re-

re-committed, before he was gone out of the County.

John Ellis was taken up in the Road as he was going to Market, not many Miles from home, and committed to *Goal*, till Surety was given for his Appearance at the next Quarter Seſſions, when nothing being proved againſt him, he was nevertheleſs committed to Priſon till another Seſſions, and then ſet at Liberty.

1656. *Nicholas Joſe* was aſſaulted and ſorely beaten on the Highway by a Perſon that met him, againſt whom, when he made Complaint to the Magiſtrates, they gave him no Relief.

Dorothy Waugh was impriſoned, for viſiting *Suſanna Daniel* while a Priſoner at *Truro* for her Teſtimony to the Truth.

6. *For* not going *to the* National Worſhip.

1658. Above twenty Perſons of *Cornwall* were preſented for not going to the publick Worſhip, and obliged to anſwer it at the Seſſions, till which divers of them were impriſoned for not finding * Sureties.

7. *For* Meeting together to worſhip God.

1657. *James Miers* and *Edward Wynacott* with ſeveral others, being met at *Triſtram Clark's* Houſe at *Stokes Climſland*, were violently haled forth out of the Meeting by the high Conſtable and his Aſſiſtants, who abuſed them very much, and

* *They conſtantly refuſed to give Sureties for the good Behaviour, becauſe they knew their own Innocence, and that thoſe Bonds would be but Weapons againſt them in their Adverſaries Hands, who they knew would not fail to interpret ſuch religious Acts, as they thought themſelves indiſpenſably obliged to, to be a Breach of the Peace.*

and carried them before a Juſtice of the Peace, by whom they were committed to *Launceſton* Goal, where they were kept a long time.

In the 6th Month 1657, many of the People called *Quakers*, being met together for Worſhip on the Down near *Penryn*; a Captain with a Troop of Horſe came furiouſly ruſhing on them, and had not the Horſes been more merciful than their Riders, in all Probability, ſeveral had been troden under foot. The Captain commanded to ſtrip ſome, ſearched others, and took away one of their Horſes; ſome had their Blood drawn, ſome were beaten, others had the Hair pluckt off their Heads by the rude Soldiers: At length, the Captain dividing his Troop, ordered them to be carried away Priſoners, ſome one way, ſome another, and having ſo ſeparated them ſome Miles aſunder, and taken from them what they pleaſed, they left them.

1659. On the 27th of the 4th Month many of the People called *Quakers* being met together at a Friends Houſe in the Borough of *Liskeard*, a Multitude of rude People came in among them, halloeing, ſinging, railing, throwing Dirt, Stones, Mire and ſtinking Excrements, upon their Clothes, Heads, and Faces, beating ſome with Clubs, others with their Fiſts, and breaking a Pitcher upon the Head of one of them named *George Bewly*; one wicked Fellow ruſhed in with five or ſix great Hounds, a Club and a hunting Horn, ſounding his Horn to make the Dogs cry aloud, and to drown the Voice of the Friends declaring againſt their abominable Wickedneſs. The rude Multitude took *George Bewly*, and ſeveral others, and tumbled them down a ſteep Hill upon the Pavement; and while they were pulling off the Hair from their Heads, and tearing the Cloaths of *George Bewly*, the Prieſt, who

ſat

ſat ſmoking his Pipe in a Chamber Window, animated the Rabble, crying, *Hold him faſt, keep him in, if his Brains be knockt out he has his own ſeeking*: Thus the Violence of the People continued till ſome of the Perſecuted were almoſt ſtrangled and ready to faint. At length, ſome of them being let into an Houſe, and ſecured from the Inferior ſort of the Mob, (for ſome of the Rabble were Men of figure, and one of the Actors among them, a Magiſtrate of the Town) the Tumult began to ceaſe.

8. *For not* putting off the Hat.

1658. *John Ellis* of *Sunney* Pariſh, for not putting off his Hat in the Preſence of two Juſtices of the Peace, was committed to *Launceſton* Goal, and kept there twenty Weeks among ſuſpected Felons, till the Aſſizes, and then fined twenty Marks for coming to the Bar with his Hat on.

IV. CUMBERLAND.

1. *For Non-payment of* Tithes,

By Diſtreſs of Goods.

Anno.		L.	S.	D.		£.	S.	D.
1653.	*For*	2	14	3	*demanded, Goods taken worth*	4	18	8
1654.		20	00	11		87	18	11
1655.		35	15	11		121	16	8
1656.		32	14	8,2		117	13	7
1657.		37	18	4		96	16	8
1658.		14	6	0,2		51	0	0
1659.		12	18	5		24	16	11
In all		156	8	7	*demanded, Goods taken worth*	515	1	5

By

By Impriſonment.

1655. *Matthew Robinſon* was impriſon'd at *Carliſle* twelve Weeks, and afterwards ſubpena'd into the Exchequer, and twice appeared perſonally at *London*, being above two hundred Miles from his Habitation: Yet no farther Proceſs was made againſt him.

John Dickſon, for not paying Tithes, was alſo impriſoned at *Carliſle*, and ſubpena'd afterward into the Exchequer, where he was obliged to appear to his great Charge and Trouble.

2. *For not paying* Steeple-houſe Rates, Clerks Wages, *&c.*

Anno.	L.	S.	D.		L.	S.	D.
1656.	*For* 0	10	4	*demanded, Goods taken worth*	2	1	11
1657.	1	1	10		2	2	2
1658.	1	9	8		3	7	8
1659.	* 0	1	4		1	13	8
	And for Clerks Wages						
	0	9	1		2	8	5
	In all 3	12	3	*demanded.*	*Taken in all.* 11	13	10

3. *For declaring* Truth *to the People in the* Steeple-houſes, *&c.*

George Fox for ** declaring the Truth in the great

* *In this Year ſeveral of the Sums demanded are not taken Account of.*

** *After the Prieſt had done, he began to preach, and when the Prieſt was going out, the Magiſtrates deſired* G. Fox *alſo to depart, to which he anſwered,* That he came to ſpeak the Word of Life and Salvation from the Lord amongſt them; *and ſo went on preaching ſo powerfully that the People trembled and ſhook, and they thought the* Steeple-houſe *ſhook alſo. See* Sewel's Hiſtory of the *Quakers*, 2d *Edit.* p. 66.

great *Steeple-houſe* at *Carliſle*, and † witneſſing a good Confeſſion before the Magiſtrates and People there, was ‖ committed to Priſon, and there kept ſeven Weeks, being ſometimes confined among Thieves and Murderers.

Robert Withers for asking the Prieſt of *Aketon* a Queſtion, after he had done his preaching, was committed to Priſon at *Carliſle*, and there kept a Month: As was alſo *George Bewly*, for being in Company with the ſaid *Robert* at that time.

Robert Huntington and *James Noble* were alſo impriſoned at *Carliſle* for ſpeaking in the *Steeple-houſe* there, the former of them was detained three Months, and the latter nine Weeks.

Robert Withers, *Thomas Rawlinſon*, *John Stubbs* and *Thomas Gwin*, for declaring againſt the People's falſe Worſhip at the *Steeple-houſe* in *Caldbeck*, and ſpeaking a few Words to the Prieſt there, were barbarouſly and inhumanly abuſed by the rude People, one of them being knocked down, and much of their Blood ſpilt upon the Place.

John Martin for ſpeaking to the Prieſt of *Kirkbride*, and teſtifying againſt him as an Hireling, as he met him in the Fields, was committed to Priſon.

Thomas

† *When the Magiſtrates and Juſtices ſent for him the next Day to the Townhall, they had much Diſcourſe concerning Religion, and he ſhewed them, that though they were great Profeſſors, (viz.* Presbyterians *and* Independents*) yet they were without the Poſſeſſion of what they profeſſed.* Ibid.

‖ *After a long Examination they committed him to Priſon as a Blaſphemer and Heretick and a Seducer. There he lay till the Aſſizes came on, and all the Talk was,* that he was to be hanged: *And the High Sheriff* Wilfrey Lawſon *was ſo eager to have his Life taken away, that he ſaid,* he himſelf would guard *G. Fox* to Execution. *This made ſuch a Noiſe, that even great Ladies came to ſee him, as one that was to die. But though both Judge and Magiſtrates were contriving how they might put him to Death, yet the Judge's Clerk ſtarted a Queſtion, which puzled them and confounded their Counſels, ſo that he was not brought to Tryal, as was expected.* Ibid.

1654. *Thomas Stubbs* was concerned to go into the *Steeple-houſe at Dean*, where, when the Prieſt had done, he ſaid, *Thou daubeſt up theſe People with untempered Mortar*, whereupon the Prieſt bid his Hearers *fight for the Goſpel*, who preſently fell upon the ſaid *Thomas* and ſeveral other Friends then with him, tore their Clothes, and beat them in a moſt cruel manner: The Prieſt's Son particularly did beat and bruiſe the Face of *Richard Richardſon*. After which Abuſes, the ſaid *Thomas Stubbs* was committed to Priſon by two Juſtices, who, conſcious of the Wrong they did him, writ his *Mittimus* and *Liberate* both in one Paper, and ſo ſent him to the Goaler, who, under Pretence of Fees, detained him fourteen Weeks.

Peter Head, for declaring the Truth in the ſame Place, was impriſoned fourteen Weeks in a cloſe Place among Felons in the Heat of Summer.

John Head, for delivering ſome Queries to the ſame Prieſt at *Dean*, at his own Houſe, was impriſoned fourteen Weeks.

John Slee, for ſpeaking to the Prieſt at *Griſdale*, was kept cloſe Priſoner among Felons two Months.

Katharine Fell, for asking a Prieſt whether he could witneſs what he ſpoke to the People, was kept in Priſon nineteen Weeks, having a young Child ſucking at her Breaſt.

1655. *Dorothy Waugh*, for declaring Truth in the Streets of *Carliſle*, and teſtifying againſt Sin and Wickedneſs, was, together with *Anne Robinſon* who accompanied her, committed to Priſon by the Mayor, who ordered an Iron Inſtrument of Torture, called a Bridle, to be put upon the ſaid *Dorothy*'s Head, which they kept on about two Hours: And ſome time after having the like Iron Inſtrument put on both their Heads, which

which prevented their ſpeaking to the People, they were publickly led through the Streets, and expoſed to the Scorn and Deriſion of the Rabble, and then turned out of the City.

John Weſtray and *Thomas Scott*, for ſpeaking to the Prieſt in *Seek-Murder* Chapel, were cruelly beaten by the Populace.

1657, The following Perſons were alſo impriſoned at *Carliſle* for reproving the Prieſts at ſeveral Times and Places, *viz.*

John Grave, twenty two Weeks.
George Bewly, fourteen Weeks.
John Burnyeatt, twenty three Weeks.
Matthew Robinſon, twenty nine Weeks.
Anthony Tickle, twenty ſeven Weeks.
George Wilſon.

4. *For not* putting off the Hat

1654. *Thomas Bewly* and *Hugh Stamper*, ſtanding in the Seſſions Houſe at *Carliſle*, at a general Seſſions, with their Hats on, were committed by the Juſtices to Priſon without any legal Cauſe aſſigned. They were detained a Month, and then diſcharged without any Fees demanded: But the next Year *Hugh Stamper* was arreſted for Fees, and again impriſoned, and kept there above twenty one Weeks.

1655. *Matthew Carpe* and *Anthony Fell* were impriſoned for ſtanding in the open Seſſions with their Hats on, and were kept in Priſon above three Weeks.

A Peculiar Caſe.

John Peacock and *John Strickett* being Conſtables, and refuſing to make a Diſtreſs for Tithes, were fined 1 *l.* 6 *s.* 8 *d.* and for Non-payment were committed to Priſon.

SECT. III.

Containing the Sufferings in *Derbyſhire*, *Devonſhire*, *Dorſetſhire* and *Durham*.

I. *DERBYSHIRE.*

1. *For Nonpayment of* Tithes.

By Diſtreſs.

Anno.	L. S. D.		L. S. D.
1657.	*For* 0 14 0	*demanded, Goods taken worth*	2 18 8

By Impriſonment.

John Allen for not paying Tithes, ſuffered two Months Impriſonment.

2. *For not paying* Steeple-houſe-Rates, Eaſter Offerings, *&c.*

By Diſtreſs.

	L. S. D.		L. S. D.
For	0 0 5	*demanded, Goods taken worth*	0 7 0

By Impriſonment.

Triſtram Ridgway, on whom the laſt mentioned Diſtreſs was made, was alſo impriſoned three Weeks for the ſame Demand.

By Diſtreſs.

John Ridgway had his Goods taken away by Diſtreſs, at the Suit of the Prieſt of a new erected Chapel

Chapel in the *Peak* Foreſt, though he never knew the Particulars of the Prieſt's Demand.

John Frith of *Cheſterfield* for three Shillings demanded for Tithes and *Eaſter* Offerings had an Horſe taken from him; and his Goods were ſeveral times diſtrained for the *Steeple-houſe* Repairs, of which the particular Sums are not ſpecified.

3. *For declaring the Truth in the* Steeple-houſes, Streets, *and* publick Places.

1650. *George Fox*, after a publick Lecture at *Derby*, where many Officers of the Army and others of note were preſent, declared the Truth amongſt them, and was thereupon apprehended, and after a long Examination, by Warrant from two Juſtices, dated the 30th of *October* 1650, committed to the Houſe of Correction, being charged with holding *Blaſphemous Opinions*, for which Charge there appears no other Foundation, than his declaring to them, *that he was ſanctified, and that Chriſt had taken away his Sin.* After almoſt ſix Months Confinement there, he was brought before the *Commiſſioners* of the Army, who offered him a Captain's Place, if he would accept it; but he refuſing what they call'd a Favour, and teſtifying againſt all Wars and Fighting, they were much enraged, and order'd him to be confined in the Dungeon of the common Goal at *Derby*, where he was kept almoſt half a Year amongſt thirty Felons in a cloſe ſtinking Place: He was diſcharged thence in the beginning of the Winter 1651. The Particulars of his Uſage during theſe Impriſonments, with his ſeveral Letters and Repreſentations of his Caſe to the Magiſtrates, may be read at large in the *Journal* of his *Life*, printed *Anno* 1694, from Page 31 to 53.

John Fretwell, was impriſoned together with the ſaid *George Fox*; but was in a ſhort time ſet at Liberty, not being ſo firmly eſtabliſhed in his Teſtimony, as to endure the Storm of Perſecution.

1651. * *Elizabeth Hooton* was impriſoned in *Derby* Goal for ſpeaking to a Prieſt there.

1654. *Thomas Towndrow*, for ſpeaking to the People in the *Steeple-houſe* at *Aſhover*, after the Prieſt had done, and leaving a Writing at the Door, was impriſoned three Months.

John Lawſon, for reproving Sin in the Streets of *Boulſover*, was impriſoned near three Months.

1657. *Lawrence Pearſon*, *Richard Sales*, and *John Taylor*, for teſtifying againſt Sin and Wickedneſs in the Streets of *Heighfield*, were impriſoned about ſix Months.

William Dewsberry was impriſoned for publickly exhorting the People in the Streets of *Derby*.

Jane Stones, for declaring the Truth at *Leeds*, was ſhamefully abuſed, and caſt into Priſon, and there cruelly whipt. She was alſo thrown into the Water by the rude People at *Starley*, for declaring the Truth there.

1658. *Elizabeth Arnell* ſuffer'd Impriſonment for ſpeaking to the Prieſt in the *Steeple-houſe* at *Brampton*.

Robert Bakwell for the like Cauſe was impriſoned one Month.

1660. *John Shield*, for teſtifying againſt Sin in the Town of *Aſhburne*, was drawn through the Mire of the Streets, and after many Abuſes turned out of the Town.

4. *For*

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* *This* Elizabeth Hooton *is ſaid to have been the firſt* Woman Preacher *among the People called* Quakers, *ſhe was convinced very early through the Miniſtry of* George Fox, *and preached the Way of Salvation to others publickly, in the Year* 1650.

4. *For not* putting off the Hat.

1657. *Thomas Brockſopp* and *Anthony Wright*, for refuſing to put off their Hats at a general Seſſions at *Derby*, were by the Juſtices committed to Priſon, and kept ſome Days.

5. *For* Meeting *together to worſhip* God, *and for* going to Meetings.

1654. Several Meetings in this County were broken up, and the People forcibly haled out of them by Soldiers under the Command of a Colonel, who ſaid he had Authority from the Protector to break up all Meetings; which Authority when one *John Fretwell* deſired them to ſhew, the Soldiers beat and abus'd him much.

1659. *John Lingard*, *John Kirk*, and many other Friends, going to a Meeting on the *Peak Foreſt*, were aſſaulted by *Richard Briggs* a Prieſt, and a Company of rude People with him. *John Kirk* was ſorely beaten by the Prieſt himſelf, and the People, animated by his Example, beat and abuſed the reſt, violently driving and puſhing ſome, ſtoning others, pulling the Hair from their Heads, and lamentably * bruiſing their Bodies, ſo that they loſt much Blood, and were in Danger of their Lives: All which unchriſtian Uſage they bore with an innocent Patience, not lifting up an Hand againſt their Perſecutors.

Ralph Sharply, *William Grinday*, *Samuel Carrington* and *John Allen*, going toward the Meet-

* *The Names of ſome of thoſe, who were much bruiſed, were*, James Harriſon, Ralph Weyld, Edward Lingard, John Goddard, Thomas Bowers, Ralph Ridgway, John Lingard, *Sen.* John Lingard, *Jun.* Mary Lingard *and* John Ridgway.

ing at *Aſhburne* on the 21ſt of the 6th Month, 1659, were apprehended and by order of two Juſtices ſet in the Stocks above an Hour: Being ſet at Liberty again, *Ralph Sharply* was concerned to declare the Teſtimony of Truth among the People, for which he was ſent to the Houſe of Correction, the other Friends being guarded out of the Town. After two Days Impriſonment, the ſaid *Ralph Sharply*, as he was going out of the Town, declaring Truth in the Streets, an envious Prieſt and a Lawyer came to him, and charged him with *denying the Scriptures to be the Word of God*, to which he replied; *I don't deny the Scriptures, but own and witneſs them, but I deny them to be the Immortal Word which endures for ever.* Whereupon they had him again before the Juſtices, who ſaid, he had ſpoken *Blaſphemy*, and made his *Mittimus* to *Derby* common Goal, where he was kept ten Days.

Simon Buxton, *Richard Buxton*, *George Howorth* and *James Smith*, going to the ſame Meeting, were taken up and examined by the Juſtices, who diſcharged *Richard Buxton*, and ſent the other three to the Houſe of Correction.

Joan Alcock, *John Wood*, *Dorothy Woodward*, *Anne Johnſon*, and many others going to a Meeting at *Aſhburne*, were ſtop'd and detained ſome Hours, and then turned out of the Town, not being ſuffered to hold their Meeting.

Thomas Tomlinſon, *Richard Bunt* and *William Lomas*, were alſo impriſoned for going to a Meeting at *Aſhburn* aforeſaid.

1660. *Richard Canton*, as he was returning from a Meeting, was taken up by Order of a Juſtice of the Peace, and committed to Priſon.

II. *DEVONSHIRE.*

1. *For Non-payment of* Tithes.

	L.	S.	D.			L.	S.	D.
For	1	8	6	*Demanded,*	*Goods taken worth*	5	14	6

2. *For not paying* Steeple-houſe Rates, *and* Eaſter *Offerings.*

Anno.		L.	S.	D.			L.	S.	D.
1659. 1660.	*For*	0	18	5	*demanded,*	*Goods taken worth*	5	0	8.

5. *For* Meeting *together, and going to* Meetings.

1655. *Miles Halhead* and *Thomas Salthouſe* finding a Concern upon their Minds in Chriſtian Charity to viſit their Friends impriſoned in the *Weſt* of *England*, travelled from their reſpective Habitations in *Lancaſhire* and *Weſtmorland*, into the County of *Devon*. At *Honiton* near *Exeter*, they were taken up by a Guard, there placed to apprehend Perſons ſuſpected of taking part in an Inſurrection at that time near *Salisbury*, and carried before Colonel *Cappleſton*, then High Sheriff of the County, who, though he confeſſed he did not believe them to be Cavaliers, cauſed them to be kept cloſe Priſoners at *Exeter* fourteen Days, and then ordered them to be ſent from * Officer to Officer to their own homes.

* *A vary illegal Courſe, thus to treat as* Vagrants, *Men of Subſtance and Reputation, who travelled on Horſeback, lodged at ſome of the beſt Inns on the Road, and paid punctually for what they had there.*

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As they were passing from *Taunton* to *Bridgwater*, the Officer who conducted them, suddenly fell to the Ground, where he lay grovelling in the Sight of several People, being unable to go forward; whereupon they returned to *Taunton*, and informed a Justice of the Peace there, what had happened, desiring to know his Pleasure concerning them; who answered, *that he would have no more to do with them*, and so set them at Liberty, desiring the Lord to be with them.

Upon this they went to *Bristol*, and after some Stay there, and in the adjacent Country, they returned toward *Plymouth*, a Friend of *Bristol*, born at *Exeter*, accompanying them; they took with them *Certificates* sign'd by the Captain of the Fort at *Bristol*, and a Justice of the Peace, signifying their good Affection to the Government, a thing they had omitted at their coming from home, not then knowing any thing of the Difficulty they found in travelling Westward.

They came to *Plymouth* on the 16th of the Month called *May* 1655, and had several peaceable Meetings there in Friends Houses; ministring to the People what they had seen, heard, and handled of the Word of Life; and their Testimony reached to the Consciences of many, who flocked to hear them, insomuch that a Meeting appointed on the next first Day, at one *John Harris*'s near the Town, his House not being large enough to contain the People, was held in his Garden, where the said *Miles* and *Thomas* did publish the free Grace of God which brings Salvation unto all, inviting People to obey the same, and provoking them to Love and good Works, labouring in great Plainness and Simplicity for the Advancement of the Kingdom of Christ, to the general Approbation of the Hearers.

There

There was at that Meeting, one *George Brooks*, a Prieſt of the *Nightingale* Frigat, a Stranger to them, who, when they had done, ſpoke to the People in Commendation of what had been ſaid, affirming it to be the *Eternal Truth*, and exhorting them to Perſeverance therein, adding ſomewhat concerning the *Trinity*: But *Thomas Salthouſe*, ſenſible of the Man's Spirit, replied, *That he had ſpoken many good Words, and fair Speeches*, and aſked him, *Whether he lived the Life of what he ſpoke, for that it was he that hath the Witneſs in himſelf, that ſetteth to his Seal that God is true.* And the *Briſtol* Friend told him, *That his Expreſſions of a Trinity in Unity were not Scriptural.* The Prieſt, angry at Reproof, meditates Revenge, and ſo carries his Point; that two Days after, they, being at a Meeting at *Robert Cary*'s in that Town, were apprehended by a Warrant from the Mayor, and impriſoned at the *Guildhall* till next Day, when the *Mayor*, *Magiſtrates* and *Common Council*, with the *Prieſt*, being met, ſent for them, and having firſt turned out all their Friends, and ſhut up the Doors, and examined them privately about three Hours, in the End releaſed the Friend of *Briſtol*, and ſent the other two again to Priſon, where they were kept ſeveral Days, while the Magiſtrates, who were determined to ſend them to the County Goal, were contriving a colourable Cauſe of Commitment; at firſt, they charged them with *Denying the Trinity*, of which, when they had cleared themſelves, the Oath of Abjuration was tendred them, but the Proclamation enforcing that Oath giving no Authority to impriſon the Refuſers, it was not thought proper to proceed thereupon. At length they made out the following *Mittimus*, viz.

Devon,

Devon,

" John Page *Merchant, Mayor of the Borough* " *of* Plymouth, *in the County aforeſaid, and* " *One of his* Highneſs's *Juſtices of the* " *Peace within the ſaid Borough, to the* " Keeper *of his* Highneſs's *Goal at* Exon " Caſtle, *or to his lawful* Deputy *in that* " *Behalf*, Greeting.

" I Send you herewith by the Bearer hereof, " the Bodies of *Thomas Salthouſe*, late of " *Drugglibeck* in the County of *Lancaſter*, *Huſ-* " *bandman*, and *Miles Halhead*, late of *Kendal* " in the County of *Weſtmorland*, lately appre- " hended here as *Diſturbers of the publick Peace, " and for diverſe other high Miſdemeanors a- " gainſt a late † *Proclamation*, prohibiting the " Diſturbing of Miniſters, and other Chriſtians " in their Aſſemblies and Meetings; and againſt " an * Ordinance of his ſaid *Highneſs* the *Lord* " *Protector*, and his Council, lately made a- " gainſt Duels, Challenges, and all Provocati- " ons thereunto, who have † refuſed to give ſuf- " ficient Security for their Perſonal Appearance " at

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* *A Charge ill applied to Men, whoſe Labour and Travel was to promote and publiſh the Goſpel of Peace among the People.*

† *When as they were at no Meetings, but ſuch as were appointed by themſelves and Friends, and which the ſaid* Proclamation *ſhould have protected them in their peaceable Enjoyment of.*

* *All Fighting and Duelling had been a direct Contradiction to their known Principles, nor could they, at their ſaid religious Meetings, be thought to have challenged or provok'd any Body with ſuch Intent.*

† *As to* their Refuſal to give Security, *two ſufficient Inhabitants of* Plymouth, *namely*, Robert Cary *and* Arthur Cotton, *did give Security to the Mayor, the Day before they were ſent to Priſon, by entring into* Recogniſance *for their Appearance at the next Seſſions; but the Town-Clerk made it void the next Day, pretending it could not be according to Law.*

" at the next General Seſſions of the Peace, to " be held for the County of *Devon*, and in the " mean Time, to be of good Behaviour towards " his *Highneſs* the *Lord Protector*, and all his " Liege People.

" Theſe are therefore, in his ſaid *Highneſs* his " Name, to will and command you, that when " the Bodies of the ſaid *Thomas Salthouſe* and " *Miles Halhead*, ſhall be unto you brought, " you them ſafely *keep* and *detain*, until by due " Courſe of Law they ſhall be thence delivered, " hereof fail not at your Peril. *Given under my* " *Hand and Seal of* Plymouth *aforeſaid, the* 28*th* " *Day of* May, *in the Year of our Lord God*, " 1655.

" John Page, *Mayor*."

1655. After about ſix Weeks Impriſonment, they were brought before the Juſtices at the General Seſſions, held the 10th of the 5th Month, and there indicted, *for a Breach of the Ordinance againſt Duels*, and particularly, *for uſing divers diſgraceful Words and Geſtures againſt* George Brooks, *Clerk of the* Nightingale *Frigat*, &c.

To prove the *Indictment*, had it been tried, * *Stanch Witneſſes* were provided, one of whom was heard to ſay, the Day before the Seſſions, *I am going to* Exeter *to ſwear againſt the* Quakers, *and if Swearing will do it, I will make them ſuffer ſoundly*: But the Court thought not proper to bring the matter to a fair Hearing.

For

* *Such Witneſſes would have been neceſſary, becauſe, of the numerous Auditory preſent at that Meeting, no other Perſons could have been brought, to have prov'd the Indictment.*

For though the Priſoners pleaded *Not guilty*, and deſired a Trial, and Liberty of making their Defence, yet becauſe in deſiring to be tried, they did not uſe the common Form of Words, *By God and my Country*, their legal Plea was refuſed, and no Trial granted.

About an Hour after, they were call'd again, and the *Oath* of *Abjuration* tendred them, to which they anſwered thus,

" In the Preſence of the Eternal God, and " before all this People, we do deny, with as " much Deteſtation, as any of you doth, the " Pope, and his Supremacy, and the Purgato- " ry therein mentioned, and declare freely againſt " it; and we do not deny to ſwear, becauſe of " any Guilt that is upon us, but in Obedience " to the Command of Chriſt, who ſaith, *Swear " not at all*; and we will not come under the " Condemnation of an Oath for the Liberty of " the Outward Man."

Upon this they were return'd to Priſon, and the next Day being brought again before the Bench, were aſked, *Whether they would confeſs that they had wronged* George Brooks, *and be ſorry for it, and make him Satisfaction*; they anſwer'd, * *One of us did not ſpeak one Word to him, and therefore cannot make him Satisfaction, or be ſorry for what he did not ſay; and what was ſpoken, was not as charged, therefore we will not lie for our Liberty, nor confeſs that we are ſorry for that which we never ſpoke.*

Whereupon the Court fined them five Pounds apiece, and order'd their Commitment to the *Houſe of Correction* till Payment be made; and moreover

* * *He that ſpake nothing was fined for provoking Words, as well as the other.*

moreover, *for refuſing the Oath*, told them, they would take Courſe to ſend to the North *to ſeize on their Eſtates*, according to the Proclamation.

The Record *of their Proceeding was thus,*

" *Thomas Salthouſe* and *Miles Halhead*, for " provoking Words againſt † *George Brooks*, " Clerk, who refuſed to be tried by the Coun- " trey, fined five Pounds apiece, committed to " *Bridewel*, till Payment, and finding Sureties " for their good Behaviour."

Purſuant to their Sentence, they were remov'd on the 16th of the ſame Month, from the County Goal in *Exeter* to *Bridewel*, and a Guard of Soldiers

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† *That the Reader may make a right Judgment of the Man's Worth, whom 'twas ſo penal to provoke, we have inſerted the following* Certificates, *viz.*

" The *Teſtimonies* of the *Captains* of the *Nightingale-Frigat*, " and of the *Nantwich.*

" *I Having been formerly deſired to relate upon what Account that* " *Mr.* George Brooks *Chaplain of the* Frigat, *and under my Com-* " *mand, was put on Shore; becauſe* he was a buſie Body, and diſ- " turbed the whole Ship's Company. *Secondly*, Being on Shore, it " was his common Practice to abuſe the Creature in ſuch Sort, " that he was drunken, void of good Reaſon, that he would abuſe " any one that came in his Company by ill Language, beſides the " Abuſe of himſelf and the good Creature; daily Complaints com- " ing to me, both aboard and on Shore. *Therefore*, knowing him " to be a deboyſt Fellow, and not fit for that Employment, there- " fore I put him on Shore, and I dare own it, who ſhall ever call " me in Queſtion, *Witneſs my Hand.*

Robert Veſſay.

" *MR.* Brooks *being formerly with me in the* Nightingale, *I found* " *him to be* very idle, and continually drunk, *which once made* " *me* to put a Quarter Cann about his Neck, *whereunto I ſubſcribe,*

John Jeffery, *Captain of the* Nantwich.

diers was placed upon them, with ſtrict Orders, ſign'd by *Joyce*, a Captain, *to detain all that ſhould come to viſit them, eſpecially if they ſuſpected them to be* Quakers. The Priſoners were ſhut up in a cloſe dark Room, where they lay upon the Ground many Days. They continued under this cloſe Reſtraint near ſeven Months, and their Uſage miniſtred reaſonable Cauſe to ſuſpect, that their Perſecutors intended to deſtroy them, for they adminiſtred not any Thing for their Neceſſities, and prevented, what they could, the common Supports of Life being brought them by others; for they impriſoned diverſe of thoſe who came to ſee and relieve them; ſo that, if their Friends, animated with fervent Charity, had not watched all Opportunities, and frequently hazarded the Loſs of their own Liberty to bring them Neceſſaries, they might have periſhed for Want.

1656. *Richard Waldren*, *Frances Gater*, *James Bynon*, *Katharine Ball*, and *William Bale* and his *Wife*, were cited to appear before the Mayor of *Tiverton*, who demanded twelve Pence of each of them, for not being at the Steeple-houſe, or ſome publick Ordinance, although 'twas well known, that they held a Meeting together: For Nonpayment of that Demand they were impriſoned ſeveral Days.

1657. *Joſeph Cole*, came to *Tiverton* the 29th of the 1ſt Month 1657, and lodged at an Inn there: Next Day being the firſt of the Week, ſeveral Friends came to the Inn, and held a Meeting. In the Time of their Meeting, came four Conſtables, and carried *Joſeph Cole* before the Mayor. *Roger Brown* and another Friend, went after them to the Mayor's, who order'd them to be ſet in the Stocks, as were *William Brown*, *Thomas Reeds*, and *Joan Boatfil*, for being at the ſaid Meeting.

William

William Bale, for being at the ſame Meeting, had his Goods taken by Diſtreſs to the Value of above thirty Shillings.

John Waldren, for the ſame Cauſe, had a Blanket and a Pair of Combs taken from him.

Frances Gater, had her Goods diſtrained for fourty Shillings demanded, for meeting at the ſaid Inn: And for caſually ſaying of the Conſtables, *that they had plunder'd her Houſe, and violently taken away her Goods*, was impriſoned fourteen Days.

Edmund Baker, had alſo his Goods diſtrained for being at the ſame Meeting.

John Martindale, *Humphry Sprage*, and *Thomas Dyer*, having been at a Meeting at *Cullinton*, were perſuaded to tarry at a Friends Houſe all Night. About eight in the Evening two Conſtables came, and required the Strangers to go with them, unleſs the Man of the Houſe would promiſe to ſee them forth coming next Morning; which was refuſed, the Conſtables having no Warrant. Next Morning they came again, and carried the ſaid three Friends before the Juſtices, who then held their *Quarter-Seſſions* at *Honiton*, to whom they gave an Account of their Meeting, and Places of Abode. *Humphry Sprage*'s Dwelling being but two Miles from thence, and *Thomas Dyer*'s not above five. *Martindale* was at that Time a Priſoner of *Exeter-Caſtle*, and had procured ſome Liberty by the Goaler's Favour. Howbeit, the Juſtices ſentenced them all, as Vagrants, to be whipt in the Market-Place at *Honiton*, and ſent from Tything to Tything, which was accordingly done. *Sprage* and *Dyer* were at Home at the ſecond or third Tything; And *Martindale* was conducted by Officers till he came within a Mile of *Exeter*, where they left him,

him, and he returned alone to the Place of his Impriſonment.

On the 23d of the 6th Month 1657, ſeveral Friends came from *Topſham* to a Meeting at *Exeter*, being about three Miles; when met, Conſtables came in, and aſked *what they did there?* Anſwer was made, *that they were come together to wait upon the Lord.* The Conſtables bid them tarry till the Worſhip at the Steeple-houſe was over, which they did, and then were carried before the Magiſtrates, who order'd two Men and ſix Women that came from *Topſham*, to be puniſh'd as Sabbath-Breakers; the Men, who were *Simon Morris* and *William Elliott*, were ſet in the Stocks; and the Women, namely, *Alice Shackerly*, *Judith Holme*, *Anne Morris*, *Elizabeth Taylor* the Elder, *Elizabeth Taylor* the Younger, and *Suſannah Taylor*, were impriſoned in the Back-Grate, and expoſed to the Scorn and Deriſion of the People.

George Bewly, on the 9th of the 1ſt Month 1657, had a Meeting with Friends at an Inn in *Tiverton*, from whence he was taken by Conſtables, and carried before the *Mayor*, who, pretending a Suſpicion of his being an Houſe-breaker, though no Body accus'd him of any ſuch Thing, kept him in Priſon four Days, and then diſcharg'd him. Several Friends preſent at that Meeting were ſet in the Stocks.

1658. On the 30th of the 3d Month, *Anne Morris*, *Alice Shackerly*, *Judith Holme*, and *Elizabeth Taylor*, for coming from *Topſham* to a Meeting at *Exeter*, were by the *Mayor*'s Order ſet in the Stocks many Hours, under a Pretence of their having broken the Sabbath.

The next firſt Day they came thither again, and the *Mayor*, perceiving their Conſtancy, gave Order that they ſhould have Liberty to go to their

their Meeting; yet the Conſtable ſuffer'd rude Boys to throw Stones into the Meeting-place, and abuſe them very much.

4. *For* teſtifying *to the* Truth *in* Steeple-houſes, *and before* Prieſts *and* Magiſtrates, *&c.*

1655. *Margaret Killam* being at *Plymouth* on the 19th of the 10th Month 1655, went to *Peter Ceely* then Mayor, and told him, *She had a Word from the Lord to him,* he bad her *come in,* heard her, and confeſſed, *that what ſhe had ſaid was very good and true,* but nevertheleſs ſent her to Priſon; where having been about a Week, ſhe had ſome Liberty granted at the Interceſſion of her Friends. But on the 4th of the 11th Month following, about four in the Morning, a Conſtable and Serjeant came to her Chamber, broke open the Door, and, refuſing to ſhew her their Warrant, took her by Violence, ty'd a Rope about her, and with a Pully threw her upon an Horſe's Back, bound her Arms behind her, tied her Feet under the Horſes Belly, and carried her in that inhuman manner ten Miles, (a monſtrous Barbarity to an innocent Woman tenderly educated and of a conſiderable Eſtate) then they looſned her Cords, and told her they had a Warrant to carry her to *Exeter* Goal, where ſhe was till the Quarter-Seſſions, at which Endeavours were us'd to get an Indictment drawn up againſt her; but the *Clerk* of the Seſſions and others employ'd in that Work, could not agree about it, her manifeſt Innocence baffling their Attempt: ſo that the Seſſions paſt over, and nothing was done. She continued Priſoner there about two Months, and then was ſet at Liberty by the Sheriff's Command.

Priſcilla Cotton and *Margaret Cole* were impriſon'd at *Exeter*, for ſpeaking to the People in the Steeple-houſe at *Plymouth*, after the Prieſt had done.

1656. *Katharine Martindale*, for ſpeaking to the Prieſt and People in the Steeple-houſe at *Plymouth*, after the Prieſt had ended his Sermon, was ſent to *Exeter* Goal, and at the Aſſizes fined 50*l.*

Priſcilla Cotton, who accompanied the ſaid *Katharine* to the Steeple-houſe, though ſhe ſpake not a Word there, was alſo impriſon'd, and fined 50 *l.*

Barbara Pattiſon, for ſpeaking to a Prieſt while he was preaching a Funeral Sermon at *Plymouth*, ſuffer'd Impriſonment three Months.

James Myers in the eighth Month 1656, went into the Steeple-houſe at *Tiverton*, and after the Prieſt had done, ſpake to him a few ſober Words, for which he was impriſoned ſeveral Days, in a naſty ſtinking Place, where the Filth and Dung of all the other Priſoners came.

Thomas Layton, for exhorting the People in *Tiverton* Market, was impriſoned ſeveral Days.

1656. *Joſeph Coale*, for ſpeaking theſe Words in *Exeter* Steeple-houſe, viz. *Hear, O ye Prieſts, and give Ear, O ye Leaders of the People, the Lord's Hand is againſt you, who have cauſed the People to err*, &c. was committed to the *South-Gate* Priſon, where he had double Irons put upon him by the Goaler, and lay two or three Nights on the cold Ground without ſo much as Straw allow'd him. At the next Seſſions they order'd him to be baniſh'd the City. The Day after his Diſmiſſion thence, he was much abus'd by the People at a Place call'd *Mary Autrey*, for bearing his Teſtimony at a Lecture there; as he was for the like Cauſe at *Cullinton*.

Barbara

Barbara Blagdown, in the eighth Month 1657, was committed to *Exeter* Goal, by the Mayor of *Torrington*, ſhe having ſpoken ſome Words to the People there at an Aſſembly where the Mayor was: Afterward at the Seſſions ſhe was * whipt, and ſent toward *Briſtol* with a Paſs.

1658. On the 4th of the 9th Month 1658, *John Evans* went into a Steeple-houſe at *Plymouth*, and when the Prieſt had done, ſpake a few Words to the People: He was thereupon impriſoned in the *Guild-Hall*, and two Days after was ſentenc'd to be whipt through the Town, which was executed, after they had kept him three Quarters of an Hour naked from the Waſte upward, in a cold froſty Morning: Then they ſent him out of Town with a Paſs.

John Rowett of *Menegeeſy* in *Cornwall*, for ſpeaking to the People in the Steeple-houſe at *Tiverton*, on the 24th of the 9th Month, was impriſon'd, and ſome time after at a Seſſions there, fined five Pounds, and for Nonpayment, detained in Priſon till about *Midſummer* following, when he was order'd to appear before a Committee of Parliament at *London*.

5. *Taken out of their* Lodgings, *or upon the* Road, *and impriſon'd without Cauſe.*

1657. *Thomas Curtis*, a *Clothier*, of *Reading* in *Berkſhire*, being in the Weſt of *England*, about

* Remarkable was the Chriſtian Patience and Conſtancy of this Woman, who being whipt till the Blood ran down her Back, ſtartled not at all, but rejoycing in the Midſt of it, ſang aloud to the Praiſe of God who had counted her worthy to ſuffer for his Name; and though the cruel Beadle whipt her ſo much the more, yet was ſhe ſo exceedingly ſupported under it, that ſhe afterward declar'd, if ſhe had been whipt to Death, in the State ſhe then was, ſhe ſhould not have been terrifi'd or diſmay'd. *See* Sewel's Hiſtory *of the* Quakers, *page* 91.

his Trading Concerns, came to *Plymouth*, and from thence accompanied with *John Martindale* of that Place, went to *West-Allington*, about ſeventeen Miles diſtant. Being in Bed, near Midnight, at a Friend's Houſe, a Conſtable, with about ten other Perſons, came with a Warrant, ſign'd by two neighbouring Juſtices, before whom they were carried next Day, and examin'd, when *Thomas Curtis* made his Buſineſs plainly appear by his Papers, and Books of Account, and other Vouchers; nevertheleſs they ſent them both Priſoners to *Exon* Goal. At the Seſſions, on the 17th of the 5th Month, when they were brought to the Bar, the Court gave Orders that their Hats ſhould not be taken off; and when the Judges charg'd them with Contempt of Authority for ſtanding covered, *Thomas Curtis* anſwered, GOD IS MY WITNESS, *that I do it not in Contempt*, &c. Being alſo charg'd with denying the *Trinity*, he ſaid, IN THE PRESENCE OF GOD, *I declare that I own Father, Son and Holy Ghoſt.* The Court upon this conſulting together ſaid, that it was their Opinion *Thomas Curtis* had ſworn two Oaths, for which he muſt pay ſix Shillings and eight Pence. So they were both return'd to Priſon.

On the 30th of the ſame Month, they were brought before the Judge of the Aſſizes; where nothing being laid to their Charge, the Judge taking Occaſion from their Hats, fined them forty Pounds a piece for Contempt: And for Nonpaymenr they were kept Priſoners above a Year longer, during which Impriſonment, *John Martiddale* having Leave from the Jaylor to viſit a Friend at *Ilcheſter*, was whipt at *Honiton* as a Vagrant, of which we have already given a Relation.

Joane

Joane Edmonds, Wife of *Edward Edmonds* of *Totnes*, on the 1ſt of the 6th Month 1657, riding about ten Miles from Home, about her Huſband's Buſineſs, was ſtopt on the Road by a drunken Fellow, who took away her Horſe; ſhe went to a neighbouring Juſtice to complain of that Abuſe, but the Fellow was got thither before her; her Complaint was not regarded, for ſhe, being a *Quaker*, and having no Paſs, though ſo near Home, was ſent to *Exeter* Goal, and her Horſe was ſold, and twenty Shillings ſtopt of the Price to bear the Charge of ſending her to Priſon, and her own Home being in *Exeter* Road, they carried her another Way 6 Miles about, leſt the Neighbours ſhould take too much Notice of the Injuſtice done her.

Humphry Smith and *Samuel Curtis*, were taken upon the Road near *Axminſter*, both on Horſeback, and had before a Juſtice. *Samuel* who was a Clothier, was going to *Chard* Market; *Humphry* was on his own Horſe in his Journey. Nevertheleſs the Juſtice, having firſt conſulted with the Prieſt, cauſed them to be whipt as Vagrants, burnt their Books and Papers, and took away their Money; and then ſent them from Tything to Tything by a Way not leading toward their own Dwellings.

Thomas Powell and *Dewens Morry* came from *Tiverton* to *Bradnitch* on the 31ſt of the 6 Month 1657, being about five Miles, and were going to an Inn to lodge, when they were taken by the Watch, and had before the *Mayor*, to whom they gave a good Account of themſelves; but having no Paſs, they were ſent to Priſon, and kept all Night without Fire or Candle, they being very wet and cold, by reaſon of a great Rain which they had paſs'd through.

Next Day they were ſent to *Exeter* Goal, and their Cloaths taken away to defray the Charge of ſending them. At the next Seſſions they were freed by the Court, nothing appearing againſt them, yet were detained by the Jaylor for Fees; in which Time, the ſaid *Dewens Morry* had a ſore Fit of Sickneſs, ſo that 'twas thought ſhe would have died, nevertheleſs the cruel Jaylor would not ſuffer any Women of her Friends to viſit her.

1658. *William Hengiton* of *Weſt Allington*, and *Anthony Tucker* of *Ubber*, having been at *Briſtol* on their lawful Occaſions, in their Return Home ſtaid on the firſt Day of the Week, being the 31ſt of the 8th Month 1658, at *Exeter*, where they were taken up, and whipt as Vagrants, and ſent away with a Paſs, but had not gone above three Miles, before the Conſtables ſet them free.

6. *For going to* viſit *their* Friends *in* Priſon.

1656. In our Account of *Cornwall* before given, we have mentioned the long Impriſonment of *George Fox*, *Edward Pyott*, *William Salt*, and others at *Launceſton*.

Their Friends in ſeveral Parts of the Nation, having heard of their Confinement, were drawn in Chriſtian Love and Charity to viſit them; in their Way thither they muſt needs paſs through great Part of *Devonſhire*, and 'twas uſual with many of them to publiſh and declare the Truth in the Places where they came. The Juſtices alarm'd at this, made an Order of Seſſions, to apprehend, as Vagrants, all *Quakers* travelling without a Paſs; by Virtue of which Order the ſeveral Perſons following were taken up in the 5th and 6th Months 1656, and committed to *Exeter* Goal, namely,

Elizabeth

Elizabeth Catland	*Robert Crabb*
Jane Bland	*Mary Erbery*
John James	*Joseph Meader*
James Naylor	*Anne Harrison*
Samuel Carter	*William Bayley*
John Brown	*John Bolton*
Lucie Field	*Thomas Hawkins*
Dorcas Erbury	*Thomas Rawlinson*
Henry Goodman	*Jane Ingram*
Humphry Smith	*Mary Howgill*
Nicholas Gannicliffe	*Katharine Evans*

At the Aſſizes, the Men coming before the Court with their Hats on, the Judge order'd them to be indicted for a Contempt, and a Jury fit for the Purpoſe being impanell'd, without much ado, brought them in guilty; ſo they were fined twenty Marks a Man, and order'd to continue in Priſon till Payment. The Women, againſt whom the Occaſion of the Hat could not be taken, were return'd to Priſon till they ſhould find Sureties for their good Behaviour, where they were put among the Felons, lying generally upon Straw; by Reaſon of which, and the Naſtineſs of the Place, many of them fell ſick, and one, to wit, *Jane Ingram*, died thro' the Hardſhip of that Impriſonment.

1657. On the 24th of the 6th Month 1657, *Daniel Waſtfield*, Sopeboiler, and *John Speed*, Merchant, both of *Briſtol*, came with *Anne Curtis* to *Exeter*, to viſit her Huſband *Thomas Curtis* a Priſoner there, and were impriſoned ſome Time, and afterward carried before the Magiſtrates, and by them threatned to be whipt.

On the 30th of the ſame Month, *William Elliot* of *Bridport*, and *William Elliot* of *Topſham*, his Son, going to viſit the ſaid *Thomas Curtis* in Priſon,

were ſent for by the Magiſtrates, and the Father was ſentenced to be put in the Stocks, and the Son to be whipt with five Stripes, but the Executioner, inſtigated by a wicked Conſtable, gave him ſix Stripes, which he bearing with great Patience, the barbarous Whipper ſaid, *wilt thou not cry? I'll make thee cry*; and thereupon gave him ſix more bloody Stripes, ſo that many of the Spectators wept to ſee ſuch barbarous Uſage. —What a low Ebb was Juſtice at in this Place! And what could the poor *Quakers* expect; when inferiour Miniſters of the Law dare ſo extravagantly exceed their Commiſſions without Controul.

1658. *Edward Braiſford*, for viſiting Friends in Priſon, was there detain'd for ſome Time.

7. *For refuſing to* Swear.

On the 10th of the 7th Month 1657, *Henry Pollexfen* of *Weſt-Allington*, and *Robert Weymouth* of *Marlborough*, were by the Juſtices at *Totnes*, impriſoned on a pretended Suſpicion of *Popery*, and becauſe they refuſed to take the Oath of Abjuration; but at the next Seſſions they were ſet at Liberty, the Court accepting their Declaration againſt *Popery*, and the Subſtance of the Oath by them ſubſcribed.

1660. On the 20th of the 3d Month 1660, many Friends going to a Meeting at *Tarlton*, were inſulted by a rude Rabble, ſtirr'd up by a Prieſt; many of the Friends were moſt unmercifully beaten and abus'd, ſo that ſome were not able for ſome Time after to turn themſelves on their Beds by reaſon of Soreneſs, and were ſeveral Weeks before they recovered.

Peculiar

Peculiar Caſes.

1657. The Prejudice which about this Time too many of the Magiſtrates had conceived againſt the *Quakers*, was evident, by their Endeavours to ſubject them to the Laſh of Penal Laws, which did not directly relate to them, nor would have affected other Perſons in like Circumſtances. Hence proceeded the before related Impriſonments and cruel Whippings of Subſtantial Traders, and ſober Perſons, as Vagrants: And hence it was, that a Law then in being, requiring ſingle Perſons under forty Years of Age, not having other viſible Means of Maintenance, to go out to Service, was extended to the unjuſt Oppreſſion of ſeveral ſober and induſtrious Women in this County, viz.

Agnes Light, *Jane Light* and *Elizabeth Light*, who dwelt together, had an Houſe and Land of their own, and induſtriouſly maintain'd themſelves at Spinning, were ſent to Bridewel for not going to Service, altho 'two of them were above the Age mentioned in the Law. The like Severity was exercis'd on *Mary Wetheridge*, who liv'd at Home with her aged Father, and was helpful and ſerviceable to him. Under the ſame Pretence was *Eleanor Roberts*, a very induſtrious, but ſickly Maid, ſent to Bridewel, where ſhe lay two Nights on the bare Stones without Straw, and at the End of three Days was unmercifully whipt, and kept there ſix Months after.

We cloſe this County with referring the Reader to two remarkable Letters of *Miles Halhead*, one from *Wiltſhire*, and the other from *Exeter* Priſon, as inſerted in the *Appendix*, No. I. II.

DORSET-

III. *DORSETSHIRE.*

1. *For Non-payment of* Tithes.

By Impriſonment.

1658. *Nicholas Maſters* of *Bradford*, was committed to *Dorcheſter* Goal for refuſing to pay Tithes to an Impropriator, and died there a Priſoner for his Teſtimony.

Francis Beaton of *Over-Compton*, for Non-payment of Tithes, was the ſame Year impriſoned at *Dorcheſter*, and after ſome Time releas'd by Order of a *Committee* of Parliament.

Roger Coward of *Trenthead* was for the ſame Cauſe committed to *Dorcheſter* Goal, and was continuing cloſe Priſoner there on the 28th of the 8th Month 1661.

William Coward of *Pluſh*, was a Sufferer in the ſame Priſon on the like Account.

2. *For not paying* Steeple-houſe Rates.

Taken from *William Ferris* of *Hanckchurch*, by Diſtreſs,

L. S. D.		*L. S. D.*
For 0 0 2 *demanded,*	*Goods worth*	0 2 0

3. *For declaring* Truth *in the* Steeple-houſes, *&c.*

On the 21ſt of the fourth Month 1656, *George Barly* for ſpeaking to the People in *Melcomb* Steeple-houſe, was ſent to Priſon there, and

and three Days after remov'd to the County Goal at *Dorcheſter*.

On the 16th of the 9th Month 1656, *Jaſper Batt* being at the Steeple-houſe in *Weymouth Melcomb Regis*, when the Prieſt had done, aſked him, *whether he was a Miniſter of Chriſt?* The Prieſt anſwered, *I am*, and went away; but the People fell violently upon *Jaſper*, beating and abuſing him ſorely, and then hal'd him to Priſon, where he lay ſeveral Days.

On the 30th of the 10th Month 1656, *John Scaiſe*, *Robert Waſtfield*, *Richard Adams*, *John Allen*, and *Joſiah Coale*, went into the ſame Steeple-houſe, with Intention to declare the Teſtimony of Truth to the People there aſſembled; but were deſpitefully uſed, beaten and hal'd out of the Aſſembly: After which *John Scaiſe* ſpeaking to the People in the Grave-Yard, they were all drag'd to the Town-Hall, and by the Mayor ſent to Priſon.

About the 2d Month 1657, *Ambroſe Rigg* went to the Steeple-houſe at the ſame Place, ſtood ſilent till the Prieſt had done, and then began to ſpeak to the People, who, inſtead of hearing, fell upon him, beating him and tearing his Cloaths; after which they hal'd him to the Mayor, who ſent him to Goal. The next Day they would have him promiſe to go away, and come no more thither; which he being unwilling to do, the Mayor ſent him to the County Goal, where he lay many Weeks, and ſuffer'd many Abuſes from the Goaler, and ſome of the Priſoners, as did alſo *Joſeph Coale* and *William Bayly*, Priſoners there together with him.

John Gundry, on the 16th of the 6th Month 1657, went into the Steeple-houſe at *South Perrot*, and after the Prieſt had ended, in a ſerious manner *exhorted both him and the People to Repentance:*

ance: The Prieſt ran violently at him, and ſtruck him; and then went to a Juſtice of the Peace, who, upon the Prieſt's making Oath, that he was diſturbed by *Gundry*, (who yet ſpake not a Word till he had quite done) a Warrant was granted, by which he was committed to *Dorcheſter* Goal, and there continued till the Seſſions in the 11th Month following.

Elizabeth Atkins was ſent to *Dorcheſter* Goal on the 1ſt of the 1ſt Month 1657, for ſpeaking to the People in *South Perrot* Steeple-houſe, after the Prieſt had done, in which Goal, and in *Sherborn* Bridewel, ſhe was detained ſeveral Months.

Joſeph Coale, for aſking the Prieſt a Queſtion after Sermon in *Bridport* Steeple-houſe, was kickt and abus'd by the People, and haled by the Hair of his Head to Priſon, and the next Day by the Bayliffs of the Town ſent to *Dorcheſter* Goal. The ſame Man was alſo impriſon'd for preaching at *Lyme*.

Dorothy Saunders of *Melcomb Regis*, was impriſon'd for ſpeaking in the Steeple-houſe there.

1658. *Thomas Strong* was alſo impriſoned for bearing his Teſtimony in *Dorcheſter* Steeple-houſe.

1659. *Francis Taylor*, going into the Steeple-houſe at *Long Burton*, one *John Fitz James*, a Juſtice of the Peace, pull'd him down to the Ground, and then caus'd him to be drag'd by the Heels, and thrown with Violence into the Porch, with his Head foremoſt; and the ſaid Juſtice with his own Hands did aſſiſt in throwing the Man by Force into his Father's Houſe.

Mary

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* Note, *At this Seſſions was* Edward Ireland *a* Tything-Man, *very eager in the proſecuting* Gundry, *and expreſs'd much Joy in his Hopes of ſending the innocent Man again to Priſon, but was himſelf ſurpriz'd with ſudden Death the next Day.*

Mary Ruſſell and *Bartholomew Lugg*, were impriſon'd about the ſame Time for the like Cauſes, and the latter of them was ſet in the Stocks.

4. *For not going to the* Publick Worſhip.

1658. *Anne Coleman* and *Winifred Wynzer*, were impriſon'd many Weeks, for not going to the Publick Worſhip, as were alſo *John Hide*, *Robert Hart*, *John Scott*, *Abraham Farrant* and *Samuel Atkins*, for ſome Time.

5. Sufferers *under Pretence of being* Vagabonds.

1657. *George Bewly*, *John Ellis* and *Humphry Sprage*, on the 21ſt of the 9th Month 1657, came to *Bridport*, and tarried there at a Meeting next Day; in the Evening the Bayliffs of the Town ſent for them, and put them in Priſon that Night, and on the Morrow caus'd them to be whipt as Vagabonds, and ſent away with Paſſes. *George Bewly* deſired Liberty to go to the Inn for his Horſe and Cloaths, and to pay his Reckoning, but was not ſuffered. When he had gone ſome Miles from Town, the Officer that attended him ſet him at Liberty; whereupon he return'd to the Town for his Horſe and Cloaths, and the Bayliffs caus'd him to be whipt again, and ſent away with a Paſs without them as before: The Officer that went with him, left him after a few Miles, and he came back again, and went to his Inn, paid his Hoſt, and was riding out of Town on his Horſe, when he was had before the Bayliffs, and by them order'd to be whipt a third Time; which being done, they

ſent

ſent him away again with a Paſs, but let him have his Horſe and Cloaths. *

Thomas Woodrove, having been at a Meeting in *Dorcheſter*, was by the *Mayor*'s Order cruelly whipt, and ſent away with a Paſs.

Bartholomew Lugg of *Bridport*, went to a Meeting at *Dorcheſter* on the 21ſt of the fourth Month 1657, whence he was haled out by a Conſtable, and carried to the *Mayor*, who order'd him to come again the next Day, which he did; and was by the *Mayor*'s Order whipt as a Vagrant, and ſent away with a Paſs, though well known to dwell no more than twelve Miles from thence.

Richard Polbervy of *Lyme*, going to a Meeting at *Bridport*, was by the *Mayor* there caus'd to be whipt, and ſent away with a Paſs; though he was then but 6 Miles from his Father's Houſe.

On the 16th of the 8th Month 1657, *Humphry Smith* preaching at a Meeting at *Hanck-Church*, the Prieſt of the Place came with Officers and a Warrant, and carried him before a Juſtice of the Peace, who caus'd him to be cruelly whipt, and ſent with a Paſs from Tything to Tything.

At another Time, the ſaid *Humphry Smith* going with *Samuel Curtis* to *Chard* Market, they were both taken up by a Warrant from a neighbouring Juſtice, who caus'd them to be whipt as Vagabonds, and ſent away with Paſſes; tho' *Samuel Curtis* was a Man well known there, being but ſeven Miles from home, and a Clothier of conſiderable Trade, Wealth and Reputation.

Dewens Morry being mov'd to go to the Place of Publick Worſhip in *Hanck-Church* Pariſh, was, at

* The Injuſtice of theſe Bayliffs is very obſervable, who illegally detain'd the Man's Horſe and Apparel, and caus'd him to be whipt as oft as he return'd to fetch them.

at the Inſtigation of the Prieſt, and the Order of a neighbouring Juſtice, barbarouſly whipt.

6. *For not* putting off the Hat.

1657. *Samuel Curtis* and *John Gundry* were by a Warrant taken and carried before *Walter Foy* a Juſtice of the Peace, who took their Words to appear at the next Seſſions, which they did accordingly; and nothing of Accuſation appearing againſt them, they muſt have been releaſed, had not the Juſtices ſought Occaſion againſt them, and committed them to Priſon for not putting off their Hats.

Thomas Strickland and *Francis Dumberfield*, for the like uncourtly Behaviour before the Juſtices, were kept in Priſon above a Year from their Families, each having a Wife and five Children, whoſe Subſiſtence depended much on their Labour.

1658. *George Harris* and *Peter Mabber*, having been at a Meeting in *Sherborne*, in the 7th Month 1658, were ſtoned, and otherwiſe exceedingly abuſed by the Rabble: Some Time after, they were ſent for by a neighbouring Juſtice, under Pretence of Kindneſs, he ſaying, *that he would puniſh thoſe that had abus'd them*: But the ſaid *Peter* and *George*, coming before him and another Juſtice with their Hats on, were for that only committed to Priſon, and kept there above a Year: And no Notice was taken of the Injuries formerly done them.

7. *For*

7. *For* Meeting *together*, *& going to* Meetings,

1656. On the 18th of the 9th Month, at a Meeting at *Everſhott*, *John Scafe* being preaching, a wicked Fellow, named *Thomas Hurlſtone* climbed up on the Wall, fell upon him, and ſtruck him to the Ground.

On the 10th Month, at the ſame Place, the aforeſaid *Hurlſton* having wrapt himſelf in a * Bull's Hide, came to the Door of the Meeting-houſe in a Britiſh manner, among the Rabble; and as *John Scafe* was preaching, threw an Horn in at the Door, and ſtruck off part of his Lip.

About the 12th Month this Year, *Humphrey Smith* and *Anthony Mellidge* were taken out of a Meeting at *Corſe* and ſent to *Dorcheſter* Goal.

1657. On the 9th of the 7th Month, *Hannah Guier*, being at a Meeting at *South Perrot*, but five Miles from her Dwelling, was ſent home with a Paſs. The ſaid *Hannah* was another time barbarouſly abuſed by rude Fellows on the Road, as ſhe returned from a Meeting, for no other Cauſe, than her being a *Quaker*.

On the 6th of the 9th Month, 1657, † *Lore Bagg*, her Son *Thomas Bagg*, and her Daughters, *Sarah* and *Abigail*, were ſent for by the Bayliffs of *Bridport*

* *A few Months after this, the ſaid* Thomas Hurlſton *being at a Bull baiting; the Bull ſtruck one of his Horns under his Chin up into his Head, ſo that his Tongue was torn out of his Mouth in a miſerable Manner, and he inſtantly died; having but a quarter of an Hour before told ſome of his Companions, that he intended that ſame Day to have been at* Everſhot *again to make Sport of the* Quakers.

† Lore Bagg, *above ſixty Years of Age, was the Wife of* Richard Bagg *a conſiderable* Mercer *in that Town; and had only walked with her Children from their own Dwelling to a Meeting in the ſame Town, and home again.*

Bridport, who demanded of them 2 *s.* 6 *d.* each, *for Wandering and prophane Walking*, as they termed it, *on the Sabbath Day*; which they refuſing to pay, were ſent to Priſon and detained there ſeveral Months.

1658. *Joſiah Limbery*, *George Fry* and *Thomas Sprage*, for going to a Meeting at *Bridport*, eight Miles from their Homes, were impriſoned ſome time, and aftewards ſet in the Stocks.

1659. *Humphry Smith* was taken out of a Meeting at *Poole*, and ſent to Priſon.

8. *Taken up in the* Streets *or* Highways, *and impriſoned without Cauſe.*

Richard Fareman, paſſing about his lawful Buſineſs, through *Windſrith*, the Prieſt of that Place ſent a Watchman after him, and cauſed him to be carried before the Juſtice, who committed him to *Dorcheſter* Goal, where he was above twenty Weeks.

The like Uſage had *Matthew Thomas*, as he was paſſing through the Town of *Blandford*.

Francis Williams, *Nicholas Stone*, *Bartholomew Lugg* and *William Elliot*, jun. being in the Street at *Dorcheſter*, at the time of the Examination of *William Bayly*, on the 26th of the 9th Month, 1657, were by order of the Bayliffs apprehended, and carried to Priſon, and kept there about ſeven Months.

Walter Hallet, offering to go up the Stairs into the *Town Hall* at the ſame time, was ſtruck on the Head with many Blows by one of the Officers.

III. *DURHAM.*

1. *For Nonpayment of* Tithes.

By Diſtreſs of Goods.

John Richmond, had Cattle taken from him to the Value of 40 *l*, for 8 *l*. demanded for Tithes.

William and *Thomas Richmond*, had their Cattle diſtrain'd for Tithes to a great Value.

2. *For declaring the* Truth *in* Steeple-houſes, *&c.*

Margaret Ramſey, for ſpeaking by way of Godly Exhortation to the People after the Prieſt had done, was impriſoned in *Durham* Goal.

George Humble, an aged Man, ſtanding by ſome of his Neighbours, who were put in the Stocks for ſpeaking to the Prieſt, reproved a Juſtice of the Peace, who cauſed that to be done; whereupon the ſaid Juſtice ſent him to *Durham* Goal, where he was nine or ten Months, and then died.

SECT.

SECT. IV.

Containing the Sufferings in *Eſſex*, *Gloceſterſhire*, *Hampſhire*, and the *Iſle of Wight*.

I. *ESSEX*.

1. *For Nonpayment of* Tithes.

Taken by Diſtreſs from

		L.	S.	D.	*demand, Goodt worth*	L.	S.	D.
John Groſier	For	5	0	0		23	0	0
Moſes Davie of *Felſted*,		6	0	0		28	0	0
Rob. Adams of *Fering*,		0	10	0		5	10	0
John Pollard of *Steeple*,		50	0	0		322	0	0
Griffin Perry of *Linſel*,		2	10	0		20	0	0
John Adams of *Hadſtock*,		2	14	0		27	0	0
Sam. Warner of *Bouted*,		0	10	0		5	10	0
John Choppin,		17	9	0		25	15	0
Rob. Nichols of *Colne*		20	0	0		50	0	0
Joſi. Smith of *L. Samford*		10	0	0		45	0	0
Jo. Cakebread *G. Samford*		1	19	0		6	10	0
	For	116	12	0	*Demand, Taken*	558	5	0

Sarah Cadney, of *Much Braxted*, had taken from her for Tithes by Diſtreſs, two Cows worth eleven Pounds:

By Impriſonment.

John Croſier and *Moſes Davie* aforeſaid, were impriſoned in * *Colcheſter* Caſtle, each of them twenty one Weeks.

John Adams aforeſaid, in the ſame Place, ſix Months, and after that in the *Fleet* three Months.

Robert Abbot of *Colne*, and *Thomas Mumford* of *Saling*, were impriſoned in *Colcheſter* Caſtle aforeſaid, each two Years and four Months.

Henry Smith of *Saling* was impriſoned in the ſaid Caſtle three Months, as were the Widow *Balls* and her Son *William Balls* twenty Months, though the Son was not at that time the Ocupier of any Land.

John Pollard of *Steeple* beforementioned, who had his Cattle taken away to the Value of 322 *l.* in leſs than a Year's time, for Tithes not amounting to above 50 *l.* was alſo during that time impriſoned in *Colcheſter* Caſtle fourteen Months, in the upper Bench five Months, and in the *Fleet* a long time, where he was remaining after the King's Reſtoration, and from whence he made a Repreſentation of his hard Caſe to the Parliament in the Year 1661; which was printed, and given to every Member of the Houſe of *Commons*, but our Accounts do not mention any Relief he obtained thereby.

Edward Morrel of *Thaxted* was a Priſoner in *Colcheſter* Caſtle nine Weeks, as were,

James

* *The County Goal for* Eſſex, *now at* Chelmsford, *was in thoſe Times at* Colcheſter *Caſtle.*

James Potter of *Marks-Tey* committed in the 9th Month 1658, and continued till the 1ſt Month, 1662.

Thomas Ellam and *John Eve* both of *Much Eaſton* committed in the 9th Month 1659, and continued till the 1ſt Month 1662.

William Enniver of *Broxted*, impriſoned twenty Weeks.

John Emſon and *William Crow*, both of *Barfield*, impriſoned the 19th of the 11th Month 1659, and continued till the 1ſt Month, 1662.

Our Accounts alſo mention, that *Francis Marriage*, *John Choppin*, *Thomas Amee*, *Thomas Chapman* and *William Fretton*, were in theſe times Priſoners on Account of Tithes in the ſaid Caſtle; but how long they were there, is not expreſſed.

Andrew Smith, for the ſame Cauſe was impriſoned there ſeven Months, and after that in the *Fleet* above four Months, and had his Goods taken away to the Value of 26 *l.*

The following Perſons, *viz.*

Stephen Davy, *Samuel Skillingham*, *John Child*, *John Croſier*, *Moſes Davy* and *Daniel Bicknall*, were ſued for Tithes, but by the Death of their Proſecutors, the Suit was let fall before any Execution was awarded againſt them.

2. *For not paying* Steeple-houſe Rates, &c.

Anno	L.	S.	D.			L.	S.	D.
1657. *For*	1	3	1	*demanded,*	*Goods taken worth*	2	4	0
1658.	0	9	4			0	11	6
1659.	0	9	4			0	12	6
In all	2	1	9	*demanded*	*Taken in all*	3	8	0

Several Perſons beſides had Diſtreſſes made of their Goods for not paying *Steeple-houſe Rates*, but the Sums taken and demanded not expreſly mentioned, their Names were, *Robert Ludgater*,

Thomas Creek, *Richard Horton*, *Richard Amee*, *Samuel Norton*, *William Boggs*, the Widow *Balls*, and *Richard Lack*.

3. *For* Meeting *together*, *and going to* Meetings.

1657, 1658. *Samuel Skillingham* and *Zachary Child*, going to a Meeting at *Weathersfield* on the 1ſt Day of the Week, were ſtopt by Warders in the Street, and by a neighbouring Juſtice's Clerk were ſorely beaten and abuſed.

Elizabeth Court, for going to a Meeting on a firſt Day at the ſame Place, was ſent to the Houſe of Correction, where ſhe was whipt, and otherwiſe barbarouſly uſed, being denied the Uſe of either Fire or Candle, in a cold Winter Seaſon, when ſhe was ſick of an Ague.

John Child, going to a Meeting on the firſt Day of the Week, had his Horſe taken and kept from him three Weeks, and then was returned, without Bridle, Saddle, Pillion or Cloth, all which they detained for a pretended Forfeiture.

Stephen Hubberſty, was haled out of a Meeting by a Juſtice's Clerk, who carried him before his Maſter, but he, upon Examination, could find no ſufficient Matter againſt him, and therefore ſet him at Liberty.

Edmund Croſſe, *John Pike*, *Jeffery Bullock*, *Richard Waite* and *William Halley*, were taken out of a Meeting at *Horſley*, and put into the Stocks ſix Hours, becauſe they had travelled thither, being on the firſt Day of the Week.

Robert Potter and *William Saffall* were impriſoned on the like Account.

Edward

Edward Morrel and *Anne Child*, were by the Direction of the Prieſt of *Stebbing*, taken out of a Meeting there, and kept under a Guard in an Ale-houſe all Night.

4. *For declaring* Truth *in* Steeple-houſes, *&c.*

1655. *James Parnell*, born at *Retford* in *Nottinghamſhire*, was in his early Days educated in Literature, and being under ſixteen Years of Age, was convinced of the Truth by the Miniſtry of *George Fox*, then a Priſoner in the Dungeon at *Carliſle*. In our Account of *Cambridgeſhire* before given, we have mentioned his being impriſoned there. In the Year 1655, then about eighteen Years of Age, he travelled into *Eſſex*, where many were converted by his Preaching, one of whom was *Stephen Criſp*, afterwards an able Miniſter. The Chriſtian Patience and Conſtancy of *Parnel* was remarkable: As he was coming out of *Nicholas Steeple-houſe* in *Colcheſter*, a Man gave him a ſevere Blow with a great Staff, ſaying, *There, take that for Chriſt's Sake*; he meekly anſwered, *Friend, I do receive it for Jeſus Chriſt's Sake.*

On the 12th of the 5th Month he went to *Coggeſhall*, where the *Independents* had an appointed Faſt, to pray againſt *Error*, by which they meant the Doctrine of the *Quakers*. *Parnel* went into the *Steeple-houſe*, and ſtood ſtill, till the Prieſt was coming out of his Pulpit; and then thought it his Duty to undeceive the People, by ſhewing them, that thoſe *Invectives* which the Prieſt in his Sermon had abundantly uttered againſt the *Quakers*, were undeſerved. Among other Expreſſions, he ſaid thus to the Prieſt, *I ſhall prove the* Quakers *are*

not on a Sandy Foundation, and that thou art a falſe Prophet and Deceiver. After ſome more Words, one accuſed him, *that he owned no Church*; he replied, *that's falſe*; then being asked, *what Church he owned?* he anſwered, *the Church in God.* The Prieſt ſaid, *that was Nonſenſe*; whereupon *Parnel*, taking out his Bible, ſhewed, that it was a Scripture Phraſe; and charged the Prieſt with *Blaſphemy* in calling it *Nonſenſe.*

Being come out of the *Steeple-houſe*, he was apprehended, and after Examination, committed to *Colcheſter* Caſtle by Warrant from four Juſtices of the Peace: His *Mittimus* contained the following Charge, *viz.*

* "That the ſaid *James Parnel*, with very "many other Perſons of his gathering together, "did in a riotous manner, enter into the Pariſh "Church in *Great Coggeſhall*, and there being a "great Number of Chriſtians met in the ſaid "Church, to hold and keep a Day of publick "Humiliation and ſeeking of God, and being "in order thereunto then exerciſed in the divine "Worſhip and Service of God Almighty, he, "the ſaid *James*, did then and there ſtand up, and "told the Miniſter, *he blaſphemed, and ſpoke* "*falſely*, and uſed many other Reproachful "Words againſt the ſaid Miniſter; and afterwards he departed the ſaid Church, and went "into the common Highway in the ſaid Town "of *Great Coggeſhall*, with a great Number of "Perſons,

* *To this* Mittimus *the ſaid* J. Parnel *afterward printed an Anſwer, in a Book called,* The Fruits of a Faſt, *printed by* Giles Calvert, *Anno* 1655. *wherein he ſhews the Errors and Inconſiſtencies of the Charge againſt him, juſtifying the Peaceableneſs of his own Demeanour at that time; and alſo gives a ſolid and Chriſtian Account of the Work of God upon his Soul, and the Neceſſity laid upon him to teſtify againſt the Formalities and Will-Worſhip of Man's Invention.*

" Perſons, his Followers, who kept there un-
" lawfully together, and ſome of them gave out
" menacing and threatning Speeches, tending to
" the Breach of the Peace, and againſt the Law;
" and alſo the ſaid *James* cannot give us a very
" good Account of himſelf, where he was laſt
" ſetled, or of his Life and Converſation, but
" doth farther appear to us to be an idle and diſ-
" orderly Perſon."

In Priſon he was cloſe confined, and at the next Aſſizes for the County, held not long after at *Chelmsford*, he was faſtened to a Chain with Felons and Murderers, and ſo led eighteen Miles through the Country, remaining chained both Night and Day.

At his Trial he was brought to the Bar Handcuffed, which the People exclaiming againſt as unreaſonably cruel, at his next Appearance the Irons were taken off. The Judge ſeemed bent againſt him, ſaying, *That the Lord Protector had charged him to puniſh ſuch Perſons as ſhould contemn either Magiſtrates or Miniſters*: And in his Charge to the Jury, he directed them to bring him in *Guilty*, which they made no Difficulty of doing. He was fined 40 *l.* and ſent again to Priſon until Payment. And the Jaylor was ordered *not to let any giddy headed People*, by which wa meant his Friends, *come at him.*

The Jaylor willingly obey'd his Orders, ſuffering none to come to him, but ſuch as abuſed him; and his Wife, a wicked Woman, not only ſet her Man to beat him, but ſeveral times laid violent Hands on him herſelf, ſwearing, *ſhe would have his Blood*: She alſo ſet other Priſoners to take away the Victuals brought for him by his Friends, and would not let him have a Bed, which they would have brought him to lie on, but conſtrained him to lodge on the hard damp Stones:

Stones: After this, he was put into an Hole in the Wall of the Caſtle, not ſo wide as ſome Baker's Ovens, which Hole being a great heighth from the Ground, and a Ladder uſed to go up by being ſeveral Foot too ſhort, he was obliged to climb up and down by a Rope to fetch his Victuals, or other Neceſſaries. For though his Friends would have given him a Cord and a Baſket to draw his Victuals up with, the cruel Keeper would not ſuffer it.

By long Continuance in this damp Hole, his Limbs were benumbed; ſo that as he was climbing up the Ladder with his Victuals in one Hand, and coming to the Top thereof, catched at the Rope with the other, he miſſed his Hold, and fell down upon the Stones, whereby he was exceedingly wounded in his Head, and his Body ſo bruiſed, that he was taken up for dead. Then they put him into an Hole underneath the other, for there were two Stories of ſuch vaulted Holes in the Wall. Here, the Door being ſhut, was ſcarce any Air, there being no Window or Place beſide to let it in. Thus bruiſed with the Fall, and ſhut up where he could ſcarce breath, there ſeemed to be little Hopes of his long Surviving: Whereupon two of his Friends, wealthy Tradeſmen of the Town, *viz.* *William Talcot* and *Edward Grant*, offered to the Juſtices to be bound in ſufficient Bonds, and another, *Thomas Shortland*, offered to lie in Priſon Body for Body, that *Parnel* might have Liberty to come to *William Talcot*'s Houſe, till he might recover his Bruiſes; but this was denied; nay, when it was only deſired that he might walk a little in the Yard ſometimes, that was refuſed him: And once the Door of his Hole being open, and he coming forth, and walking in a narrow Yard between two high Walls, the Jaylor was ſo incenſed that he

he locked up the Hole, and ſhut him out in the Yard all Night, in the coldeſt time of Winter. His Conſtitution being much impaired by ſuch cruel Uſage and hard Impriſonment, after ten or eleven Months he fell ſick and died. Two Friends of that Place, *viz. Thomas Shortland* and *Anne Langley* were preſent at his Departure: When Death approached, he ſaid, *Here I die innocently*: A little after he was heard to ſay, *Now I muſt go*: And turning his Head to *Thomas Shortland*, he ſaid, *This Death muſt I die, Thomas, I have ſeen great Things: Don't hold me, but let me go.* Then he ſaid again, *will you hold me? Anne Langley* anſwered, *No, dear Heart, we will not hold thee.* He had often ſaid, *that one Hour's Sleep would cure him of all*: And the laſt Words he was heard to ſay were, *Now I go*; and then ſtretched himſelf out, and ſlept about an Hour, and breathed his laſt.

His malicious Perſecutors, to take off from themſelves the *Odium* of his Death, which was occaſioned by their Cruelty, ſpread abroad Reports of his having faſted immoderately, and afterward eating too much, and thereby haſtning his own End; but thoſe Stories were fictitious, as was proved by the Teſtimony of credible Witneſſes, that were frequently with him in his Sickneſs.

He dyed a Youth, about nineteen Years of Age; but was a ſtrong Man in Chriſt, and having an Eye to the eternal Recompence of Reward ſet before him, he perſevered faithful through manifold Sufferings, with a remarkable Innocence, Patience and Magnanimity.

1656, 1657, 1658. The ſeveral Perſons following, were alſo impriſoned in this County, in thoſe times, for declaring the Truth in the *Steeple-houſes*, or teſtifying againſt the Hireling Prieſts,

Prieſts, which they were frequently concerned to do, and could not well diſcharge that Duty but by going to thoſe Places where their Aſſemblies were held, although they were generally cautious of making any Diſturbance there, tarrying for the moſt part quietly, till the Prieſt had ended his Sermon; howbeit, they were impriſoned and ſuffered as Diſturbers of the publick Worſhip, *viz.*

In *Colcheſter* Caſtle.

Mary Cooke.

John Sewel, of *Geſtingthorpe*, twice.

John Child of *Felſted.*

Samuel Skillingham.

Stephen Hubberſty of *Burnham*, five Weeks.

John Davidge, of the ſame Place, five Weeks.

Jonathan Bundock of *Weſt Bergholt.*

William Monk of *Sandon*, two Years and four Months.

Mary Braddy.

John Claydon, of *Hadſtock*, one Year and four Months.

Martha Simonds, was impriſoned four Months, and three Friends who went to viſit her there were detained and kept three Days.

Thomas Shortland.

Stephen Criſp.

Anne Langley, was five ſeveral times impriſoned there, for ſpeaking to the Prieſts and People in the *Steeple-houſe*, one time ſhe was detained ten Weeks, at another time fifteen Weeks.

Edmund Croſſe.

Anne Stammage, divers times ſuffered impriſonment in the County Goal and in the Bridewel, for ſpeaking in the *Steeple-houſes* at *Colcheſter* and *Dedham*, and at the latter of thoſe Places was ſtoned by

by the People, the Prieſt looking on, without reproving them.

Margaret Grey, of *Stannaway*, and *George Ede*, were whipt in the Bridewell there, for ſpeaking in *Peter's Steeple-houſe*.

Matthew Hodſon.

Joane Desborow.

Edward Grant.

John Hall.

John Tomlin, firſt impriſoned, and afterward ſent to the Houſe of Correction, and whipt.

Anne Humphry, ſent to the Bridewel there.

At *Chelmsford.*

John Davidge of *Burnham*, ſent to the Houſe of Correction there, and no Friend ſuffered to viſit him for a Month together.

At *Thaxted*,

John Eve and *Anne Child*, and the former fined 10*l.*

At *Saffron Walden.*

George Roſe, impriſoned about five Months, with the Windows kept ſhut a great part of that time.

William Allen of *Samford*, for exhorting the People to Repentance in the Town of *Weatherſfield*, was ſent to *Colcheſter* Caſtle, and there kept Priſoner about a Year.

John Child, *Anne Child* and *John Chandler*, all of *Felſted*, were at ſeveral times beat and abuſed by the Prieſts and People, for giving them good Exhortations.

Henry Fell, exhorting the People in the Street, was beaten by one *William Powel*, till he broke a Staff about his Head and Shoulders.

Robert Debnam was beaten by the Sexton, for ſpeaking in a *Steeple-houſe* at *Colcheſter*.

John Iſaac of *Halſted*, for leaving a Paper at the *Steeple-houſe* at *Halſted*, was committed to Priſon, and afterwards fined twenty Marks.

Mary Bourne and *Zachary Child*, going into the *Steeple-houſe* at *Felſted*, were much beaten and abuſed.

William Robinſon, for ſpeaking to a Prieſt at *Saffron Walden*, was committed to Priſon.

George Whitehead was put into the Stocks there at the ſame time.

5. *For refuſing to* Swear.

1658. *Richard Norton* of *Coggeſhall*, being return'd to ſerve upon a Jury, and refuſing to ſwear, was fin'd twenty Shillings, and about the 5th Month, 1658, for refuſing to take the Oath of a Conſtable, was fined five Pounds, and his Goods were ſoon after taken away by Diſtreſs for thoſe Fines.

Griffin Perry, for refuſing to ſwear, was fined twenty Shillings, for which they took from him two Cows worth eleven Pounds, and returned nothing again.

3. *For refuſing to* bear Arms.

John Furly of *Colcheſter*, for not ſending forth an Horſe and Man upon Summons, was fined, and had taken from him a Clock worth 3 *l.* 5 *s.*

Arthur

Arthur Condon, for refuſing to pay four Shillings, had a Coat taken from him worth twenty.

7. *For not* Marrying by a Prieſt.

Francis Marriage of *Stebbing*, for marrying otherwiſe than in the Form appointed by the *Directory*, was ſent Priſoner to *Colcheſter* Caſtle.

8. *For* ſeveral other Cauſes.

William Simſon, going naked in the Streets of *Halſted*, as a Sign unto the People, one *John Folks* gave him ſeveral Strokes with a Whip, which *William* bore patiently, only ſaying, *Mark the End of that Man:* it ſo fell out, that a ſhort time after, the ſaid *Folks* going into his Yard in ſeeming Health, dropt down dead ſuddenly.

Zachary Child and *Anne Child*, were detained all Night in cold Weather by the Conſtable of *Braintree*, in an Inn Yard, for coming homeward from *Colcheſter* on the firſt Day of the Week; and were next Day fined ten Shillings each, tho' the ſaid *Anne* had been viſiting her Huſband then in Priſon.

John Choppin was fined, and had his Goods diſtrain'd, becauſe his Wife was ſeen travelling homeward on a firſt Day, with a Basket in her Hand.

* *Thomas Chitham* and *Thomas Shortland*, were impriſoned for working on the firſt Day of the Week;

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* *Theſe Inſtances of Working on the firſt Day of the Week, were never agreeable to the general Senſe or Practice of this People, yet we have inſerted*

Week; as was *John Tomlyn* for opening his Shop on that Day.

Thomas Lee of *Steeple*, for working on that Day of the Week was fined twenty Shillings.

II. *GLOCESTERSHIRE.*

1. *For Non-payment of* Tithes,

1656. The following eleven Perſons had been then ſued in the *Exchequer* for not paying Tithes, as appears by a * Book publiſhed this Year, *viz.*

Walter Clement, *Reynold Williams*, *William Watkins*, *Walter Summers*, *Thomas Hill*, *William Wooley*, *Thomas Dooding*, *Elizabeth Dorney*, *Maurice Smith*, *John Taylor* and *William Box*.

The Perſons next undernamed, were impriſoned in *Gloceſter* Goal for Non-payment of Tithes, *viz.*

1657. *Richard Atwood*, committed on the 9th of the 5th Month, 1657, and died a Priſoner there on the 14th of the 5th Month 1658.

Edward Buden, committed the 6th of the 5th Month 1657. and detained there above ſeventeen Months,

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inſerted them, not being willing to be too cenſorious upon Men, whom we judge honeſt, for this ſeeming Irregularity, without conſidering their Motives for ſo doing. 'Tis probable they thought themſelves thus obliged to teſtify againſt the unwarrantable Superſtition of thoſe times, by which many religious Perſons were puniſhed as Sabbath Breakers for walking or riding two or three Miles to a Meeting; nor can there be a more evident Proof, that the Quakers *in general thought it their Duty to aſſemble together for the Worſhip of God on that Day, than the Abuſes and Sufferings they underwent on that Account, from a People whoſe Conſciences could treat their innocent Neighbours with Inhumanity, on the Day in which they thought it a Crime to labour.*

* The Cry of the oppreſſed, *written by* Gervaſe Benſon, *and printed for* Giles Calvert, 1656.

Months, within which time the Profecutor took away three of his Cows, though the Worth of the Tithe demanded was not above twenty Shillings.

Richard Holliſter was committed to Priſon on the 1ſt of the 5th Month, 1657.

William Beaſely, committed the 6th of the ſame Month, and continued there above ſeventeen Months, during which Impriſonment the Proſecutor took away ſix Cows of his; the Tithe demanded not exceeding twenty Shillings in Value.

Thomas Beale and his two Siſters, *Alice Beale* and *Mary Beale*, were committed in the 4th Month 1657, for Tithes of about four Shillings Value.

Thomas White, committed the 30th of the 1ſt Month 1657, and was continuing a Priſoner in the 12th Month 1658.

1658. *Francis Pinnel* of *Auſt*, committed on the 4th of the 5th Month 1658, and while he was a Priſoner, ſeveral Loads of his Corn were, by the Profecutor's order, carried away; and one of them taken in the Night time.

Joſeph Tomlins, committed about the 1ſt of the 2d Month 1658, and was continuing there in the 10th Month following.

Thomas Hopcott, committed the 1ſt of the 3d Month 1658, and remaining there in the 10th Month following.

Richard Marſhal was impriſoned this Year in the ſame Place, after he had been ſorely beaten, and had his Coat taken from him.

William Wooley for not paying Tithes, had an Horſe taken from him worth five Pounds: And the ſame Man was profecuted in the Exchequer for Tithes worth but ſix Pence.

Abraham Atwood, *Elizabeth Darney*, *William Millett*, *William Cooke* and *Joseph Dorney*, Inhabitants of *Stoke Gifford*, were ſubpæna'd into the *Exchequer* for not paying Tithes.

Rachel Trueman of *Weſterleigh*, was ſued in the Hundred Court for ten Shillings demanded for Tithe, and had a Cow taken from her worth five Pounds.

William Springer, was ſummoned to *London* by a lower Bench Writ, on Account of Tithes; but when the Tryal ſhould have come on, the Proſecutor dropt the Cauſe.

Richard Roche of *Old Sadbury*, had taken from him, two Years ſucceſſively, Goods to the Value of 37 *s.* 6 *d.* each Year, for Tithe valued at 16 *s.* *per Annum*.

John Tyler of *Frampton Cotterel*, being ſued by the Prieſt of that Pariſh for Tithes of about twenty Shillings value, was awarded by the Court to pay 10 *l.* 10 *s.*, beſides 3 *l.* 10 *s.* Coſts he had been put to.

1659. *Then in Priſon at* Glocester *on Account of* Tithe.

Thomas Hapcott, *Anne Webb*, *William Wooley*, *William Atwood*, *John Hathway*, *Samuel Bampton*, *Nathaniel Haskins* of *Mangotſide*, *John Cox* and *Henry Floyd* of *Alvington*, *Timothy Greaves*, *Anthony Care* and *Richard Sermon*, divers of whom continued in Priſon till the Year 1664.

2. *For*

2. *For not paying* Steeple-houſe Rates.

Taken from	*L.*	*S.*	*D.*		*L.*	*S.*	*D.*
Nathaniel Haſkins *for*	0	1	0	*Demanded, Goods worth*	0	3	0
John Warner	0	3	2		0	7	0
John Ball	0	8	5		0	12	0
In all	0	12	7	*Demanded,*	*Taken*	1	2	0

William Wooley, *John Hathaway* and *Thomas Cale*, had their Goods taken away on the ſame Account.

3. *For declaring Truth in the* Steeple-houſes, *&c.*

1657. *William Simſon*, accompanied with *John Norris* and *Thomas Kite*, went into the Steeple-houſe at *Chippen Campden*, on the firſt Day of the Week, where they waited patiently till the Prieſt had done, and then *William* began to ſpeak; but was immediately, by the Command of a Juſtice of the Peace then preſent, taken out of the Place, and by the rude People drag'd up and down the Grave-yard.

On the 4th Day following, he went again to the ſame Place at the Time of a *Lecture* there, and for ſpeaking theſe Words, *Hypocrites and Diſſemblers God will judge*, was by the ſame Juſtice committed to Priſon, and ſome Time after ſent away with a Paſs.

Samuel Clift of *Avening* Clothier, went into the Steeple-houſe at *Hampton*, on the firſt Day of the Week, and ſtood quietly among the People about an Hour, while the Prieſt preach'd, after which he went to Prayer, but perceiving *Samuel Clift* to ſtand covered, was very uneaſy,

and call'd out to have him taken away, otherwiſe, he ſaid, he could not proceed. So the Conſtable thruſt him out, and without any Warrant ſet him in the Stocks: but ſoon after recollecting himſelf, let him out again, and would have had him promiſe not to trouble him for that illegal Action. About four or five Weeks after, the ſaid *Samuel Clift* was taken up by a Warrant from a Juſtice of the Peace, before whom being brought, the Juſtice demanded of him, *Whether he were at Hampton Church on the 24th of* May? *Samuel* anſwered, *Yes*. Then the Juſtice aſked him, *Whether he heard Mr.* HEARN *pray or preach while he was there*. *Samuel* replied, *he did that which thou mayſt call praying*. The Juſtice then enquired, *Whether he did keep his Hat on while he was there*. *Samuel* anſwered, *I bought my Hat to wear*. Whereupon the Juſtice in a * great Rage ſtruck *Samuel* two or three Blows; and then order'd his *Mittimus* to *Gloceſter* Goal. At the next Quarter Seſſions, he was indicted *for that he did by Word, Deed and Overture, voluntarily and maliciouſly moleſt and interrupt* SAMUEL HEARN, *Clerk, in the Time of Divine Service, and open preaching and praying*. But upon his Trial it being made appear, that he did neither act nor ſpeak any thing, but ſtood ſtill all the Time, the Jury acquitted him.

Deborah Harding, on the 1ſt Day of the Week, went into the Steeple-houſe at *Dirſly*, and tarried there three Quarters of an Hour, without ſpeaking any Thing; but as ſhe began to ſpeak, the People fell into a confuſed Uproar, ſome crying, *Kill her*, others, *Strike her down*, others, *Tear her in Pieces*; in the End ſhe was haled forth and committed

* *How was it likely that Juſtice ſhould be impartially adminiſtred by a Man, that pretended to do it in ſuch a Diſpoſition.*

committed to Priſon; from whence an Uncle of hers was permitted to take her into his Houſe, upon his Promiſe to ſee her forthcoming: He interceded on her Behalf with the Magiſtrates, who at length conſented to diſcharge her, *if ſhe would not trouble the Prieſt and Town any more*; but ſhe refuſing to promiſe that, and not being free to go away through a Back-door, when they would have wink'd at her Eſcape, they at laſt ſent her to *Gloceſter* Goal on the 2d of the 9th Month 1658.

4. *For* Meeting together, & *going to* Meetings.

William Webb of *Broadway* in *Worceſterſhire*, paſſing through *Chippen-Campden* to a Meeting, on the 13th of the 7th Month 1657, was obſerved by a Juſtice of the Peace, who demanded ten Shillings of him for travelling on the *Sabbath*, and for Nonpayment, order'd him to be put in the Stocks.

William Ruſſell, *Mary Dury*, *Alice Butcher*, *Joane Wiggan*, and *Thomas Lane*, having been at a Meeting in *Broad Campden*, in the Pariſh where they dwelt, and refuſing to pay Money for their Abſence from the *Steeple-houſe*, were by the ſame Juſtice cauſed to be ſet in the Stocks.

On the 8th of the 3d Month 1660, *John Ready*, *John Jeyes*, *Nicholas Waſtfield*, and others, being met together at the ſaid *John Ready*'s houſe in *Naiſmore*, a Deputy Conſtable, with a drawn Sword in his Hand, violently thruſt open the Door, and came in, and bade them *be gone*, and ſtruck *Nicholas Waſtfield* many Blows with his Sword: Being aſk'd, *by what Authority he acted thus?* he anſwer'd, *by the Mayor's Orders.*

The ſaid *John Ready*, a few Days after, viſiting a Friend impriſon'd at *Gloceſter*, was by two rude Fellows haled into a Cellar, and under Pretence of forcing him to drink King *Charles*'s Health, very much abuſed.

On the 16th of the 3d Month 1660, *George Robinſon*, *Samuel Clift* and *Robert Hall* being at a Meeting in *Shortwood*, were violently haled thence by armed Men, and had before the Governor of *Gloceſter*, who committed them Priſoners to the *Marſhalſea* without any Cauſe aſſigned.

Several Friends were inſulted about this Time in their Houſes, by Soldiers of the County *Militia*; who under Pretence of ſearching for Arms, entred into Houſes, eating and drinking what they could find, and carrying away what they pleas'd; by this means ſuffered *Judith Hope*, *Thomas Harriſon*, *Ely Hollins*, *Bernard Perks*, *Joane Betterby*, and others.

John Gwyn, paſſing to a Meeting, was ſorely beaten and abus'd by ſome of the *Militia*.

William Edwards was ſorely beaten, for exhorting the Prieſt of *Auſt* to fear the Lord.

Jenkin Hopkin, reproving the Prieſt of *Staunton* for his Pride, was by him ſtruck in the Face.

We ſhall cloſe the Account of this County, with ſome Exploits of *Hopwell Fox* Prieſt of *Lidney*, a violent Perſecutor, who when *Stephen Hubberſty* aſked him before his Hearers, *Whether he were a Miniſter of Chriſt, Yea or Nay?* anſwered, *I ſcorn to tell ſuch a Rogue as you are*, and preſently laid violent Hands on *Stephen*, thruſt him out of the *Steeple-houſe*, and threw him down on the Ground. At another Time *William Hibbs* aſking him the like Queſtion, he came down from his Pulpit, and in a Rage laid Hands on *William*, and thruſt him into a Pool of Water and

and Dirt, and when he came out again, threw his Hat into the ſame, and did, with much Violence and Fury, kick him on the Belly; and ſaid, *that had he had his Rapier he would have run him through.* And a Servant of the ſaid Prieſt did run a Pitch-fork into the Foot of the ſaid *William Hibbs*, ſo that he was not able to go, nor could riſe off the Ground without Help, till ſome Friends aſſiſted him home on Horſeback. At another Time *William Hibbs*, with *John Woodroof* and *William Grindall*, were taken from their Dwellings and Families, by the ſaid *Hopwell Fox* and his Servants, becauſe they refuſed to pay him Tithes, and were kept in an Ale-houſe till the Prieſt ſent for an Officer to carry them to Priſon: And *William Hibbs* again aſking him, *Whether he were a Miniſter of Chriſt?* He anſwered, *I am*, and withal ran violently upon the ſaid *Hibbs*, hal'd him by the Head and Shoulders, and endeavoured to pull him to the Ground; and the Prieſt with the Bayliffs did much abuſe the poor Man: After which they were all carried to *Gloceſter* Priſon, and there put among *Thieves and Malefactors.* At another Time, *Joane Hibbs*, (probably Wife of the ſaid *William* who had been ſo abus'd and impriſon'd) going to the *Steeple-houſe*, and there teſtifying againſt the Deceit and Wickedneſs of the ſaid *Hopwell Fox*, he came with a Staff in his Hand to beat her, but one of his Hearers prevented him, ſaying, *She is but a Woman*, and would not ſuffer him to ſtrike her. Another Woman, named *Mary Plant*, reproving him, he ſtruck her three Blows with his Cane ſo violently, that ſhe was not able to lift her Arms to her Head a great while after, and would have done her more Miſchief had not his Hearers reſtrained him.

III. *HAMPSHIRE*, and the *ISLE* of *WIGHT*.

1. *For Nonpayment of* Tithes.

Taken by Diſtreſs

Anno.	*FROM*	*Demanded* L.	S.	D.	*Goods worth* L.	S.	D.
1652.	John Day *of the* Iſle *of* Wight	3	0	0	12	0	0
	Robert Biddell	1	4	0	4	0	0
	John Page of *Berriton*	3	0	0	16	0	0
	Robert Reeves of *Swanmore*	9	5	0	15	15	0
1659.	Richard Potter of *Baghurſt*	5	0	0	17	0	0
	Thomas Welſted	3	0	0	11	10	0
	Demanded in all	24	9	0	*Taken*	77	5	0

By Impriſonment.

1657. *John Wigg* of *Preſton Candover*, and *Richard Wigg*, both impriſon'd at *Baſingſtoke*.

1658. *Anne Potter* of *Baghurſt* impriſon'd at *Cheney-Court* Priſon near *Winchester* twenty eight Weeks; in which Time the Diſtreſs above mentioned on her Brother *Richard Potter* was made for the ſame Demand.

Richard Deane was a Priſoner in the ſame Place on Account of Tithes.

William Pace impriſon'd at *Baſingſtoke*.

2. *For not paying* Steeplehouſe-Rates.

Anno.	L.	S.	D.		L.	S.	D.
1657.	For 0	1	8	*demanded*, *Goods taken worth*	0	3	4
1659.	1	9	3		11	12	0
	In all 1	10	11	*demanded.* *Taken in all*	11	15	4

3. *For*

3. *For declaring the* Truth *in the* Steeple-houſes, *&c.*

1657. These four were impriſon'd for ſpeaking to the People in a *Steeple-houſe* at *Southampton*, at ſeveral Times, *viz.*

Ambroſe Rigg in *Southampton* Goal.

Ellen Embree and *Anne Herſent*, were impriſon'd till the Seſſions, then fined five Pounds each, and for Nonpayment ſent to the Houſe of Correction, and there kept 7 Weeks.

John Cannon, impriſon'd three Months, then at the Seſſions fined five Pounds, and ſent to the Houſe of Correction for not paying his Fine, and kept there almoſt five Months.

Mary Spier for ſpeaking to the Prieſt of *Baſingſtoke*, was impriſon'd ten Months.

James Potter of *Bagburſt*, for reading a Friend's Paper in the *Steeple-houſe* there, after the Prieſt had done, was committed to *Winchester* Goal, and at the next Aſſizes fined five Pounds for appearing there with his Hat on, the Cauſe of his firſt Commitment being inſufficient; and for not paying that Fine was kept in Priſon two Years and two Months longer, and then releaſed by Order from a Committee of Parliament.

Stephen Bevis of *Southwick*, for ſpeaking in the *Steeple-houſe* there, was impriſon'd at *Winchester* Goal, and afterward in the Houſe of Correction there thirteen Weeks.

1658. *Edith Tizard*, for ſpeaking in *Southampton Steeple-houſe* after the Prieſt had done, was impriſon'd nine Weeks.

Elizabeth Streater of *Bramſhott*, as ſhe was going to a Meeting, met a Prieſt on the Highway, and ſpeaking to him by Way of Reproof, he was offended, and procured her Commitment to

Winchester

Winchester Goal, and at the next Sessions she was fined five Pounds, and for Nonpayment detained twenty one Weeks, having then a sucking Child at Home, which was not permitted to be brought to her. At length she was released by Order of a Committee of Parliament.

William Baker and *Richard Baker* of *Bramshott*, for Words spoken against the Priest of that Parish, reflecting on him for having stole and taken away from *Robert Biddell* a Cow worth 4 Pounds, for the Tithe of four or five Acres of Land, were committed to Prison, and kept there 24 Weeks, during which, two Sessions were held, but they were never brought forth, nor any Thing laid to their Charge; at length they were releas'd by Order of a Committee of Parliament.

Daniel Baker, for speaking at a *Steeple-house* at *Brixton* in the Isle of *Wight*, was sent to *Winchester* Goal, and at the Sessions following remov'd from thence to the House of Correction, where he was kept nine Weeks.

George Henderson was imprisoned at the same Time with *Daniel Baker*.

1657. *Thomas Murford* and *Katharine Evans* were banished from the Isle of *Wight*, where they had a Meeting with diverse other Friends, and were much abus'd by the Rudeness of the People.

John Day of the Isle of *Wight*, for the like Offence, in the same Place, was imprisoned in the Common Goal at *Winchester*, and at the next Sessions was sent to the House of Correction, and kept there seven Months.

Winifred Newman for the like Offence at *Brixton* aforesaid, was imprisoned in *Winchester* Goal four Weeks till the Sessions, and then was acquitted by a Jury.

4. *For*

4. *For* Meeting *together to worſhip God.*

On the 18th of the 5th Month 1655, *Thomas Robertſon* and *Ambroſe Rigg*, came to *Baſingſtoke* in *Hampſhire*, and being at a Friend's Houſe there, he told them, that the Prieſt of that Pariſh had much inveighed againſt them, and laid ſeveral ill Things to their Charge; they being willing to clear themſelves, and the Truth, from Reproach, ſent a Meſſenger to requeſt the Prieſt to come to them; but he return'd them for Anſwer, *that he would not, but that they might expect to be ſhortly in Priſon.* They, nevertheleſs, held a Meeting in the Friend's Yard, to which many of the Town reſorted. As one of the Friends was preaching, a Juſtice of the Peace, with the aforeſaid Prieſt, and ſeveral principal Men of the Town came in, and with much Anger call'd out, *What a Tumult is here? By what Authority do you ſpeak here?* The Friends anſwer'd, *Our Authority is from the Lord.* The Juſtice replied, *I have Authority to try you*, and ſo tendred the *Oath of Abjuration*, which they refuſing, he order'd a Conſtable to carry them to Priſon, where they were parted from each other; then they examin'd them ſeparately, and took from them their Money, Bible, Inkhorns, Knives and Papers, but the next Morning return'd their Money. The third Day after came the Juſtice with Officers, and aſked them, *whether they were not whipt in* Kent, for, ſaid he ſcoffingly, *I know you will not lie*, They anſwered him, *No*; nevertheleſs he caus'd them to be ſtript, that he might ſee their Shoulders: After that he again tendred them the *Oath*, which they again refuſing, he ordered their Continuance in Priſon, and ſtrictly charged that none of their Friends ſhould come

at

at them, and threatned to fine any that came on the Ground before the Priſon Doors to ſee them; though rude Perſons to ſcoff and abuſe them were readily admitted. They remained there fifteen Weeks, and at the next Quarter-Seſſions were diſcharged.

Robert Hodgson, who came to viſit the aforeſaid Friends in their Impriſonment, was not ſuffer'd; whereupon he went to the Houſe of *William Knight*, and ſome Friends being met there, he preached to them: While he was ſpeaking, comes in a Juſtice of the Peace, and calls out, *Where's the Preacher?* The Woman of the Houſe anſwer'd, *Here is a Friend of mine.* The Juſtice then ſays to *Robert*, *Whence come you?* He anſwer'd, *From* READING. The Juſtice ſaid, *What do you here?* He anſwer'd, *I came to viſit my Friends in Priſon.* The Juſtice replies, *You ſhall go and ſee them*; and thereupon tenders him the *Oath of Abjuration*, and for refuſing it, ſends him to Priſon, having firſt ſearched his Pockets, and taken away his Letters, and ſtript him to ſee whether he had been whipt. He was kept there a Priſoner 13 Weeks.

Humphry Smith being at a Meeting near *Ringwood*, at the Houſe of *John Read*, where *William Bayly* and *Anthony Mellidge* ſtaid with him, they being at that Time travelling about their Trading Affairs, one of them to *Southampton*, the other to *London*, they were all three taken thence by Order of a Juſtice of the Peace, and ſent to Goal with the following Mittimus, *viz.*

Southampton,

Southampton, ff.

"*To the* Keeper *of the* Common-Goal *for the*
"*County of* Winton, *or to his* Deputy.

"I Send you herewithal the Bodies of *Humphry*
"*Smith* of *Cowhorn* in the County of *Hertford*,
"*Anthony Mellidge* of *Lime* in the County of
"*Dorset*, and *William Bayly* of * for that
"they have been charged before me with seve-
"ral † Misdemeanours by them committed at
"*Poulnar* in the Parish of *Ringwood*, and for
"that they refused to find Sureties for their Ap-
"pearance at the next General Assizes to be
"held for this County, and in the mean Time
"to be of the good Behaviour.

"These are therefore to require you to re-
"ceive them the said *Humphry Smith*, *Anthony*
"*Mellidge* and *William Bayly*, into your Custody,
"and them safely keep in your *Common-Goal*,
"until they shall from thence be delivered by
"due Course of Law, and hereof fail you not.

"*Given under my Hand and Seal the 27th*
"*Day of* February, 1657.

"John Bulkley.

At the next Assizes they were adjudged Vagrants, and as such sent to the House of Correction, and there kept fourteen Months, and then released by Order of a Committee of Parliament.

5. *For* visiting *their Friends in* Prison.

William Knight of *Basingstoke*, for visiting his Friends there in Prison, was himself committed to the same Goal, and there confined 13 Weeks.

Ambrose

* *The Place of* W. Bayley's *Residence was left out, because several Persons told the Justice, that he was born in the Parish where he then was.*

† *No Body had charg'd them with any Misdemeanours.*

Ambroſe Rigg, going to viſit his Friends in Priſon at *Southampton*, was ſeiz'd on by a Conſtable and other Officers, who pulled him down Stairs, took him by the Throat, ſet him on a Cowle-Staff, from which they let him fall, then drag'd him by the Feet, with his Back on the Ground to the Cage, pulling the Hair of his Head with their Feet, and tearing his Cloaths. After this he was by the Mayor's Order whipt in the Market-Place, then was he thrown backward into a Wheelbarrow, carried ſo up Part of the Street, then thrown into a Dung Cart, and ſo ſent away from Tything to Tything, and threatned that if he came thither any more, he ſhould be whipt twice as much, be burnt on the Shoulder, and baniſhed the Land.

Philip Bence of *Ringwood* and his Brother, viſiting the Priſoners at *Wincheſter*, were by the Mayor's Order put into the Gate-houſe, and kept there all Night.

Edward Southwood, a Soldier, who came to viſit one of the Friends in Priſon at *Southampton*, had his Sword taken from him, and was committed to Goal, though he had a Paſs from his proper Officer.

Edward Jeſſop of *Bramſhott*, carrying a Letter from two of the Friends in *Wincheſter* Goal to a Juſtice of the Peace, was ſorely beaten, kickt, and abus'd by the ſaid Juſtice's Servants.

6. *For not* putting off the Hat.

Ambroſe Rigg at *Southampton*, viſiting a ſick Friend, was taken by two Men with Swords, and carried before two Juſtices, who commanded him to pull off his Hat, which he not doing, was without any other Cauſe ſent to Priſon, where he was 5 Weeks, and then was clear'd at the Seſſions.

SECT.

SECT. VI.

Containing the Sufferings in the Counties of *Hartford*, *Hereford* and *Huntington*, the Isle of *Man* and *Kent*.

I. *HARTFORDSHIRE.*

1. *For Nonpayment of* Tithes.

By Diſtreſs.

Anno.	*Taken from*	*Demanded,* L.	S.	D.	*Goods worth* L.	S.	D.
1658.	John Robins of *Yardly, for*	4	15	0	9	13	0
	John Exton of the ſame	2	3	6	5	10	0
	Henry Sweeting of *Hartford*	2	13	0	7	10	0
	Richard North of *Yardley*	0	3	4	0	16	0
	John Exton aforeſaid	9	17	6	16	10	0
	Elizabeth Wood of *Yardley*	3	5	0	5	13	4
	William Joyſe of *Yardley*	0	11	0	1	2	0
1659.	Elizabeth Wood aforeſaid	2	0	3	4	1	10
	John Weſt of *Steephnag*	0	13	0	7	10	0
	J. Siggins of *Hartingford Bury*	8	6	0	21	0	0
	John Manfield of *L. Anſwell*	0	14	0	4	10	0
	John Exton aforeſaid	18	9	6	56	0	0
	In all demanded.	53	12	1	*Taken.* 139	0	2

1657, *Elizabeth Maynard*, a poor Widow, for Tithe demanded of about two Shillings value, had a Cow taken from her in or about the 3d Month 1657.

Richard

Richard North of *Yardly*, for Tithe of an Acre of Wheat valued at five Pounds, had his Houſe ranſacked, only two ſmall Children being at home, by a Bayliff, who took away, beſides other Goods, their wearing Apparel, aud the Covering of their Beds, for want of which they were much prejudiced in their Health, being in cold Weather. The Bayliff boaſted, *That now he had to do with the* Quakers, *he ſhould grow rich*, but he was deceived, for he died ſoon after.

By Impriſonment.

1657. *Edward Brockett* of *Hitching*, for not paying Tithe, was impriſoned nine Weeks, till ſome Relation, not of his *Perſuaſion*, laid down the Money.

George Huckle, a poor Taylor of *Hitching*, for not paying Offering Money, and Smoak-penny, was ſubpæna'd into the *Exchequer*, where a Bill was preferred againſt him for Tithe of *Hens*, *Ducks*, *Geeſe* and a *Cow*, although he kept no ſuch things, as by a Teſtimonial ſubſcribed by twenty four honeſt Neighbours, and delivered to *Oliver Cromwell* was made appear; the poor Man notwithſtanding, under this Pretence, was impriſoned about two Years.

1658. *Nicholas Lucas* of *Haſteed*, for three Shillings Tithes, was impriſoned ſeven Months.

Michael Watts of *Thunäridge* was arreſted on the 8th of the 12th Month 1659. and committed to *Hartford* Goal, where he lay many Months for a very ſmall Demand.

2. *For*

2. *For not paying* Steeple-house Rates *and* Clerk's Wages.

By Distress.

Anno.	L.	S.	D.			L.	S.	D.
1656. *For*	0	11	4	*demanded,*	*Goods taken worth*	1	13	0
1657.	1	8	1			3	14	3
In all	1	19	5	*demanded,*	*Taken in all*	5	7	3

By Imprisonment.

1656, *Ralph Charles* of *Risdon*, for not paying to the Repairs of the *Steeple-house*, was imprisoned twelve Weeks.

1658. *John Finch* of *Sandon*, a very poor Man, had his working Tools taken from him, for not paying Clerks Wages.

1659. *Henry Pavit* of *Sabridgworth*, for refusing to pay 9 *s.* 6 *d.* toward the Repairs of the *Steeple-house*, was committed to Prison.

3. *For refusing to* Swear.

Henry Stout of *Ware*, refusing to take an Oath, when summoned to serve on a Jury at the Sessions, was fined five Pounds; and imprisoned seventeen Weeks, till some Person, unknown to him, paid that Fine.

4. *For* Meeting *together, and going to* Meetings.

1656, *John Bresbone*, for going to a Meeting, had an Horſe, Bridle and Saddle taken away worth five Pounds. At another time, for going to a Meeting at *Royſton*, he had his Horſe taken from him worth forty Shillings, of which they returned him ſixteen Shillings.

1659. In this Year Friends being met together at *Standhorn*, were inſulted by rude Fellows, who threw Man's Dung, and rotten Eggs into the Meeting, ſo that many there were much daubed, and could hardly endure the Place becauſe of the Stink.

Extract *of a Paper printed in* 1659, *directed*, " *To the* Parliament *of the* Common-
" wealth *of* England *now ſitting at* Weſt-
" minſter, *A* Repreſentation *of the*
" *Outrages and Cruelties acted on the Ser-*
" *vants of Chriſt, at two Meetings at*
" Sabridgworth *in* Hartfordſhire.

—— " What was acted in two ſeveral Meet-
" ings at *Sabridgworth* in *Hartfordſhire*, the
" *third*, and *one and thirtieth* of the *fifth Month*:
" On the *third Day*, a Multitude of the Sons of
" *Belial*, Boys and Men, ſtormed the Houſe,
" wherein God's People were met together in
" Meekneſs and Fear, with Stones, Dirt, and
" other things of Offence, and breaking in up-
" on them, did very much abuſe them, eſpeci-
" ally as they went away, no Officer appearing
" to

" to keep the Peace, and endeavour to ſuppreſs
" the Tumult, though two Conſtables and a
" Church-warden lived hard by, and a Juſtice
" of Peace, Sir *Thomas Hewet* ſo called, was at
" the Place of his Worſhip, within hearing of
" the Clamour and Shouting, to whom alſo the
" ſuffering People ſhewed themſelves in ſuch a
" Pickle as would have moved any Perſon of
" common Humanity to Pity, and interpoſe his
" utmoſt Service for their Reſcue; but his An-
" ſwer to their mild Complaints was Frowns and
" Checks, bidding them *go for Remedy to them*
" *that gave them Liberty*; and ſaying, *ſuch Uſage*
" *was as lawful as their Meeting*, whereupon the
" rude Rabble took Encouragement to abuſe
" them before his Face; and that Day Month,
" being more numerous, they were much more
" fierce and cruel, ſtriking Horſe and Rider as
" they came thither, pulling down ſome, and
" wallowing them in the Mire, daubing others
" with Dirt, both Faces and Clothes, and fil-
" ling their Hats therewith, and clapping them
" on their Heads; and afteward aſſaulting
" the Place, (where three hundred were met to-
" gether) with ſhouting and flinging of Stones,
" they broke down the Tiles, Boards, Win-
" dows and Walls of the Houſe, and did fling
" in at the Breaches, ſuch Showers of Stones,
" Dirt, rotten Eggs, Man's Dung and Water,
" that few or none could eſcape the Marks of
" their Fury, and they cut off great part of
" ſome Men's Coats, and did tear off a very
" good Scarf from about a Woman's Neck,
" which ſtill is kept from her, laid ſome for dead,
" and ſorely bruiſed and battered others, and ſo
" annoyed all with their continual throwing for
" th e Space of three Hours, that one Side of
" the Houſe being broken down, they were

" forced to quit the Place; and as they attempt-
" ed to eſcape were ſtopped, and not ſuffered to
" paſs without renewed Tokens of Inhumanity,
" for the mad Crew neither reſtrained by Au-
" thority (the Conſtables abſenting again on
" purpoſe, and *Clement Buck*, a Churchwarden,
" ſlighted the Admonition of a Juſtice of the
" Peace there preſent, who warned him to keep
" the Peace, and the reſt to take heed they did
" not break it, and was uſed as cruelly as the reſt
" for his Pains; and their Neighbour Juſtice
" bearing with, (if not abetting) their Madneſs,
" for his Men were the firſt that broke in upon
" them the former Meeting, and one of them
" was preſent at the Latter, encouraging the
" Tories,) nor their Violence reſiſted, the
" harmleſs People taking all patiently, Encou-
" ragement was taken to act over their Cruelties
" with repeated Aggravations, and that without
" reſpect to Age, Sex, or Condition, ſo that
" aged Perſons, Children and Women with
" Child, fared alike with others; yea, as if no-
" thing could ſatisfy, but the Lives of the Inno-
" cent, they did lay in wait, and purſue ſome of
" them with Stones and Dirt almoſt two Miles
" from that Place.

The Paper from whence theſe Paſſages are extracted, was ſigned by the following Perſons, who were preſent at, and ſuffered by thoſe Tumults, *viz.*

Robert Beard,
John Bresbon,
John Reynolds,
Daniel Halden,
Abel Walſton,
Jeremiah Plummer,
Henry Stout,
Samuel Rudd,
John Winchester,
John Pain,
John Mighel,
Thomas Everard.

II. *HERE-*

II. *HEREFORDSHIRE.*

1. *For not paying* Steeple-houſe Rates.

	L.	S.	D.		L.	S.	D.
For	0	6	11	*demanded, Goods taken worth*	2	10	5

2. *For* Meeting *together and* going to Meetings.

1656. On the 27th of the 3d Month, was a Meeting at *Henry Bedford*'s in *Leominſter*, where more People coming in than the Houſe could hold, they went forth into a Cloſe adjoining, and as a Friend was preaching to them, came the Bayliff of *Leominſter*, a Juſtice of the Peace, and *John Tombs*, the noted *Baptiſt*, then Vicar of that Town: They commanded the Preacher to come down, and becauſe he did not, they cauſed him to be pulled down by force, and kept him Priſoner, *Tombs* ſtepping up and preaching in his Place; but another Friend coming preſently after, began to preach at a ſmall Diſtance, and the People drew off from *Tombs* to hear him. Incenſed hereat, the ſaid Bayliff, Juſtice and Vicar, commanded him to be ſilent, took him by Violence and ſent him to Priſon, nor would they ſuffer any to viſit him for ſome time. This Account was given by Perſons preſent at that Meeting, namely, *Robert Waſtfield*, *John Dundo*, *Jaſper Batt*, *John Scaife*, *Alexander Parker*, *Morgan Watkins*, *Thomas Marſhall* and *Henry Bedford*.

1657. On the 10th of the 3d Month, *Giles Milton*, *William Fiſher*, *James Merrick*, *Thomas Merrick*, *Walter Merrick*, *Richard Ingram* and *John Brigg*, with others, going on a firſt Day from *Roſs* to a Meeting at *King's-Chapel*, two Conſtables and others laid violent Hands on them, ſaying, *We arreſt you in the Protector's Name*, and did put one of them in the Stocks; but after a little time being let go again, they went to their appointed Meeting-place, where being quietly ſet, and one of them preaching, a rude Company with Staves and Dogs came in, making the Dogs howl, whooping, halloeing, poking their Staves in at the Window, and throwing in Sticks and Dirt, and ſo continued, belching out wicked and abuſive Speeches, about four Hours, till the Meeting was ended, and then followed the Friends homeward, grievouſly abuſing them, and ſtriking *Giles Milton* ſo violently that one of his Arms was lam'd thereby.

On the 26th of the 10th Month, at another Meeting at the ſame Place, the Rabble repeated their former Inſults, and ſtruck *Edward Edwards* on the Head as he was preaching.

On the 6th of the 11th Month, at the ſame Place, the rude People kept halloeing, ringing a Bell, and ſounding an Horn, and ſo continued during all the Meeting: And as the Friends went out, they ſtruck them, and daubed and ſpoiled their Clothes, with long Staves, having Clouts faſtened to them dipt in Greaſe and Redding.

John Moone, preaching in a Meeting at *Lyntaldine*, two Prieſts came and oppoſed him, and one of them ſtruck him ſuch a Blow on the Face, as made his Lips ſwell much.

1658. On the 23d of the 11th Month, a Meeting being held at the Houſe of *John Mend* near *Kelpeyk*, the Prieſt of the Pariſh ſent for an *Iriſh*

Iriſh Captain to break up the Meeting. He came with thirty or forty Attendants, ruſhed violently in, ſeiz'd the Preacher, and dragged him and ſeveral others to the Door. He alſo took away ſeveral of the Friends Horſes, and threatned them in an outragious manner.

3. *For declaring the* Truth *in the* Steeple-houſes, *&c.*

1657. On a firſt Day of the Week, *Reeſe Morgan* went into the *Steeple-houſe* at *Webly*, and when the Prieſt had done, ſpoke to the People; he alſo aſked the Prieſt *to prove by Scripture the Doctrine he had delivered:* The Prieſt anſwered him with Scorn, ſtirring up his Hearers to Levity, who ſhamefully abuſed *Reeſe*, plucking the Hair off his Head, and knocking him down, and crying out *hang him.*

Richard Brace of *Weſton* under *Penjord*, ſtanding in the *Steeple-houſe* there with his Hat on, though he ſpoke not a Word, a *Baptiſt* Teacher then officiating called for Conſtables to take him away, and to pull off his Hat, both which they did, and threw away his Hat, and ſet him in the Stocks four Hours. Then they carried him to a Juſtice of the Peace, who upon the Oath of the ſaid Teacher and another Perſon, that he had diſturbed them in their Worſhip, ſent him to Priſon.

Thomas Atkins of *Hereford* was arreſted on the 15th of the 9th Month 1658. by two Bayliffs, who ſaid it was *for diſturbing the Miniſter in the Church at* Wooltrop; they kept him Priſoner in his own Houſe till the next Quarter-Seſſions, where he appeared, but no Accuſer came againſt him, nor indeed could any, for he had never, to

his Knowledge, either ſeen the Prieſt, or been at the *Steeple-houſe*: But this Proſecution was ſet on foot againſt him at the Inſtance of the Prieſt, who had taken Offence at ſome Words which a Servant of the ſaid *Thomas Atkins* had ſpoken to him.

4. *For refuſing to* Swear.

James Merrick, *Walter Merrick* and *Thomas Merrick*, having buried their Mother *Joane Merrick*, in a Piece of their own Ground ſet apart for that Uſe, at *King's-Chapel*, were ſummoned by the Coroner to anſwer his Enquiries about her Death, becauſe ſhe was not buried at the Church, as he called it. A Jury was empanelled, and ſeveral Witneſſes ſworn, who concurred in their Evidence of her dying a natural Death. This, though ſufficient to anſwer the Enquiry, would not anſwer the Coroner's Purpoſe, which was, *to enſnare the Quakers*. He muſt therefore examine them, and accordingly tenders an Oath to the three Brothers, and to *Margaret Pain* and *William Pain*, who all refuſing to ſwear, were fined, and bound over to the Quarter Seſſions.

5. *For not* putting off the Hat.

Henry Bedford of *Leominſter*, Attorney at Law, having Buſineſs depending in the Court there, was commanded, by the Bayliff and a Juſtice of the Peace, who ſat as Judges, to pull off his Hat; which he refuſing, they required Sureties for his good Behaviour, which he not being willing in that Caſe to comply with, was committed

to

to Priſon, and aſking them, *what Law he had broken?* was anſwer'd, *the Law of good Manners.*

John Merrick, being met on the Road by *Roger Bonner*, was by him beaten with many Blows. At another time, one *Roger Kine* beat him unmercifully near half an Hour together with a Staff, and when one preſent, in Compaſſion to the poor Man, took away the Staff, his Abuſer felt in his Pocket for his Knife or Piſtol, intending farther Miſchief, but was prevented. The ſame *John Merrick* was another time ſorely beaten and abuſed by a Servant of Sir *John Kirle*. All which Abuſes were without any other Cauſe, than his not pulling off his Hat, and giving them the cuſtomary Salutations.

III. *HUNTINGTONSHIRE.*

1. *For Non-payment of* Tithes.

By Diſtreſs.

From		*L.*	*S.*	*D.*		*L.*	*S.*	*D.*
John Cranwell,	*For*	12	0	0	*Demand, Taken*	21	0	0
Nathaniel Nurſe,		1	7	0		4	0	0
In all demanded,		13	7	0	*Taken*	25	0	0

Beſides this, the Prieſts with their Servants did forcibly enter the Grounds of *John Cranwell*, *Thomas Purcas*, *Ephany Taylor* Widow, *Thomas Golding* and *William Nixon*, and took away at their

their Pleaſure; great Quantities of Corn under Pretence of Tithes.

By Impriſonment.

John Cranwell was impriſoned for not paying Tithes, as was *Thomas Purcas*, in the Year 1655, and again in the Year 1658, nine Weeks.

Simon Sanford for the Value of leſs than five Shillings Tithe was ſubpæna'd into the Exchequer, and ſent to *Huntington* Goal on the 19th of the 11th Month 1657, where he remained above ſeventeen Months, and at laſt was diſcharged by order of the Committee of Parliament.

Thomas Swann committed the 26th of the 7th Month 1659, and continued above two Years.

1658. *John Apthorp* was arreſted for ſmall Tithe, and committed to *Bedford* Goal, and kept there a Year and an half. His Son and Servant, the only Aſſiſtants his Wife had to get in her Corn, were alſo impriſoned in Harveſt time. The ſaid *John* was afterwards impriſoned at *Huntington*, and thence removed to the *Fleet* at *London*; where having ſome Liberty to walk out, a ſpiteful Informer repreſented him as a dangerous Perſon, and he was ſeiz'd by a Party of Soldiers, and committed to *Newgate*: So ſoon as he was diſcharged thence, he returned to the *Fleet* again, leſt the Keepers ſhould ſuffer by his Abſence, and there remained about a Year.

Thomas Parnell for Tithes under twenty Shillings was impriſoned on an Attachment out of the Exchequer, and detained many Months.

2. *For not paying* Steeple-house-Rates.

Anno.	L.	S.	D.		L.	S.	D.
1656 } 1657 }	*For* 2	10	6	*demanded, Goods taken worth*	9	9	0
1659.	1	15	0		3	0	0
In all	4	5	6	*demanded.* *Taken in all*	12	9	0

3. *For not* putting off the Hat.

Richard Pierpoint and *Richard Chatteris* of *Erith*, for appearing before a Juſtice of the Peace with their Hats on, were ſent to *Huntington* Goal, and at the next Seſſions fined ten Shillings each, and for Non-payment continued in Priſon above ſeventeen Weeks.

Leonard Ellington, a Cuſtomary Tenant of the Mannour of *Warbois*, coming to the Court according to his Duty, and wearing his Hat there, was ſent to Priſon at *Huntington*, on the 8th of the 2d Month 1659.

4. *For refuſing to* Swear.

1659. *Daniel Maddy* was by ſome Juſtices of the Peace committed to Priſon for refuſing to take the Oath of Allegiance; but at the next Aſſizes was releaſed by Judge *Hales*.

1659. *Richard Jobſon* and *Thomas Jobſon* were taken out of their Beds; carried to the *Crown* Inn at *Huntington*, and there kept Priſoners with a Guard twenty four Hours: After which the Oath of Allegiance was tendered them; but tho' they refus'd to take it, they were not impriſon'd, but their

their Houſes were ſearch'd for Arms; as was alſo the Houſe of *Robert Raby*, another Friend of the ſame Town.

On the 12th Day of the 11th Month 1659, *John Parnell* and *Robert Ingram* were ſent to Priſon for refuſing to ſwear, and ſome Friends next Day going to viſit them, Notice was given, and the Goal preſently ſurrounded with a *Party of Horſe*, crying out, *A Meeting, a Meeting*, and thoſe that came to viſit the Priſoners were impriſoned with them; but the next Day were diſcharged, the Magiſtrates ſaying, *We ſhall ſoon have them again*; for they heard of a Meeting appointed the Day following at *Southo* by *John Crook*. To that Meeting they ſent a *Party of Horſe*, by whom * *John Crook*, *Richard Jobſon*, *Benjamin Thornly* and others, were taken and brought before the Juſtices at the *Chequer* in *Huntington*, and committed to Goal till the next Aſſizes; where they were all diſcharged, except *John Crook*, *Benjamin Thornly*, and *Robert Ingram*, to whom the Court was pleaſed to give the Title of *Ringleaders*, and therefore as dangerous Men, kept them in Priſon for ſome Time longer.

IV. ISLE *of* MAN.

In this *Iſland* Laws were early made againſt the *Quakers*, one of which was for baniſhing all that came thither, accordingly,

Katharine Evans was taken out of her Bed in the Night, and baniſhed the Iſland.

James

* John Crook *had been a Juſtice of the Peace in* Bedfordſhire, *was convinc'd by the Preaching of* George Fox *in* 1654, *and ſoon after turn'd out of Commiſſion.*

James Lancaſter was alſo baniſhed for coming thither, being a *Quaker*.

Peter Coſnock and his Son, with ſeveral others, were impriſoned at *Caſtle-Peel*, by Order of *William Chriſten*, and thence brought to *Dowglaſs*, and baniſhed. They addreſs'd the Lord *Fairfax*, Chief of the Iſland, but he would not permit their Return, though ſome of them were Natives there. But upon Application to the Parliament, thoſe who dwelt there were ſuffered to go Home again.

In the 2d Month 1657, *William Callow* was impriſoned, and detained eight Weeks, for publickly reproving a Prieſt, whom he heard abuſing the *Quakers* in his Sermon to the People.

The ſame *William Callow* and his Wife were fined twenty Shillings for keeping a Meeting at their Houſe, and abſenting from the Publick Worſhip, and ſuffered one Month's Impriſonment.

John Chriſten for the like Offence was fined ten Shillings, and *Evan Keruſh* five Shillings, and the reſt of the Friends then met, were put into the Stocks four Hours on the firſt Day of the Week at the Market-place. Soon after an Order was iſſued for making Diſtreſs for the Fines, and they took from

William Callow, about 5 Buſhels of Oats.

John Chriſten, 5 Buſhels of Oats.

Evan Keruſh, a new Blanket worth 7 *s.* 6 *d.*

The Corn was laid in *William Chriſten*'s Barn, and the Prieſt on the next firſt Day gave publick Notice for the Poor of the Pariſh to go thither, and take ſome Corn which the Governor had order'd

* *This* William Chriſten *fell afterward under the Diſpleaſure of the Lord* Fairfax, *and was ſhot to Death on the Iſland. In his laſt Speech he mentioned with much Regret what he had done to the* Quakers,

der'd to be given them; but ſome poor People, of his own Hearers, anſwered, *That it had been more Charity to give his own Goods to the Poor than other Men's, and that they would receive none of it.* However ſome of the Poor went to the Place, with the Prieſt and Soldiers, and *William Callow* himſelf went alſo. The Prieſt ſeveral Times deſired the Poor *to hold their Bags*, but none would: The Prieſt then looking angry on *William Callow*, who ſtood ſtill and ſaid nothing, calls to the People, *Why dont you take the Corn? Is there any one here that has ought to do with this Corn, or ſaith, that it may not be given to the Poor?* This he ſpake, with an Intention to have drawn *William* to ſay ſomething, but could not: The Poor ſtood looking about, and at length one by one went out, leaving the Prieſt and Soldiers with the Corn lying before them. On the next firſt Day the Prieſt again publiſhed the Diſtribution of Corn to the Poor, and how much the Governor was diſpleaſed that they had not taken it before, ſo for Fear of him and the Governor, ſome poor People went again to the Place; but when they came there, only one hardned Man would take any, and he ſaid vauntingly to the reſt, *you are ſo proud you will not take it: I have got this, and there will be more of his Goods taken before this be eaten, and I'll get more*; this Man's Name was *Coole*: But ſo it was, that before he had eaten what he took, he was taken away by Death: This the other Poor interpreted as a Judgment upon him, and rejoyced that they had kept themſelves clear: The reſt of the Corn lay till it was ſpoiled, for no Body would take it; and then was ſaid to be caſt into the Streets to the Horſes and Swine.

In the 3d Month 1659, *William Callow* and ſeveral others, for two Pence each demanded by the

the Prieſt for Bread and Wine, which it was well known they received not, were impriſoned by a Warrant from * *James Challoner* then Governor.

In the 7th Month the ſame Year, the Prieſt procured from the ſaid *Challoner* a Warrant for impriſoning *William Cullow* and *Evan Chriſten*, for refuſing to pay him Tithes: One Morning, as ſoon as they came on Shore, having been all Night in the Wet and Cold at Sea, (for they were Fiſhermen) they were hurried to Priſon in their wet Cloaths, and detained ſeveral Days in the Midſt of their *Herring-Fiſhery*, the moſt advantagious Seaſon for their Buſineſs; though they loſt not thereby, for the Night next after they were releaſed, they caught as many Fiſh as they were able to bring on Shore, ſo that they could not but gratefully acknowledge a peculiar Hand of Providence attending them. The next Morning the Prieſt's Son came to their Sacks, and without their Conſent took out what Fiſh he pleaſed.

In the third Month 1660, the Prieſt again procured the Governor's Warrant, and ſent *William Callow* and *Evan Chriſten* and others to Priſon, ſome for Tithes of Corn, ſome for two Pence each for Bread and Wine, others for a Day or two's Tithe for Fiſh, not worth a Penny, for which frivolous Demands they were kept Priſoners ſixteen Days.

V. *KENT.*

* *This Governor* Challoner *had been one of the* Old Long Parliament, *and upon the King's Return was ſent for to* London, *as it was thought, to be tried among the* Regicides; *the Day he ſhould have went, he took ſomething call'd* Phyſick, *which kill'd him within a Day or two. He had been a* violent Perſecutor, *and was heard to ſay a little before his Death, that* 'ere long he would rid the Iſland of *Quakers.*

V. KENT.

1. *For Non-payment of* Tithes.

1658. *Edward Noakes* of *Word* near *Sandwich*, was impriſoned at *Canterbury* at the Suit of *Paul Pettit* Impropriator; and from thence was remov'd to the *Upper Bench* at *London*; at the next Aſſizes held at *Maidſtone*, a Judgment was obtained againſt him, and the Term following, an Execution. The Value of the Tithes found by the Jury was twenty Pounds, for which were taken,

	L.	*S.*	*D.*
Nine Horſes worth	48	0	0
Eight Cows worth	31	0	0
Wheat worth	20	0	0
Taken for 20*l.* Tithes	99	0	0

This poor Man was kept Priſoner in the *Upper Bench* above two Years, during which his Wife died, and his Family was much afflicted through his Abſence. Beſides all this, he was ſued by the Prieſt of the Pariſh in the *Exchequer* for ſmall Tithes at the ſame Time.

The ſaid *Edward Noakes* had taken from him in the Year 1660, by the ſame Impropriator, who demanded Ninety Pounds for Tithe, for two Years of a Farm the Rent of which was but 39*l.* 2*s.* per Annum, as follows, *viz.*

	L.	S.	D.
10 Cows, 4 Calves and 1 Bull, worth	51	0	0
4 of his beſt Horſes worth	27	0	0
14 Hogs and 10 Pigs worth	11	10	0
20 Ewes and 19 Lambs worth	12	0	0
Corn and Beans in the Barn worth	40	0	0
In all	141	10	0

On the 4th of the 4th Month 1658, *Robert Minter* of *Elmingston*, had taken from him by *Alexander Bradley* Prieſt there, for Tithe, Houſhold Goods, Cattle, Corn, and other Things, to the Value of 93*l.* 16*s.* 8*d.*

An Inventory *of thoſe Goods, taken out of a Sheet printed Anno* 1658, *intituled,* An horrible Thing committed in this Land.

Firſt,
Two Feather Beds
Three Feather-Bolſters
One Pillow
One Flock-Bed
One Flock-Bolſter
One Bedſtead
Two pair of Curtains
Two pair of Valance
Iron Rods for 2 Beds
Cords for 2 Beds
Four Blankets
Two Cover-cloaths
One Rug
Ten pair of Sheets
Two pair of Pillowbers
Six Towels
Five Table-cloaths
Three Spoons
Four Braſs-kettles
A Brewing Furnace
One Warming-pan
One Skillet
Four Cheſts
One Trunk
1 Dozen of Trenchers
Three Forms
Two Tables
One Frame
Three Milking-pails
One Spade
One Mattock
One Dung-fork
Five Horſes-harneſs
One Pillion & Covering
11 ½ Quarters of Wheat

Thirteen Sacks
Three Buſhels of Barly
1 C. ½ of Hops
Twenty one Lambs
Three Sheep
Five Calves
Thirty Hogs and Pigs
19 Changes for Men and Women
45 Double Clouts for a Child
Twelve Beds
Five double Neckcloths
Four pair of Sleeves
Six Caps for a Woman
Two Neckcloths
32 Small Pieces of fine Linen for a Child
Seven Chinſtays
Four Blankets
One Mantle
Three Shirts
Three Biggins
4 Double Croſs-cloths for a Woman
1 Firſt Suit for a Child
One Swaddle Band
One Back Band
Two double Bibs
One Vail
One Dreſſing
3 Pincuſhions and Pins beſide a 1000 of Pins
One Night Waſtcoat
Half a Cheeſe
And the Prieſt's Company broach'd a Veſſel of ſtrong Beer, of which they drank exceſſively, and left the Tap dropping out all the reſt.

Bartholomew Boykin of *Wingham*, was committed to the Biſhop's Priſon without *Weſt-Gate* in *Canterbury*, about the 8th Month 1657, and there detained forty Weeks; though his Proſecutor had taken Corn out of his Field in the Harveſt-Time.

On the 25th of the 5th Month 1659, *Alexander Bradley* a Prieſt, and his Man, entred the Ground of the ſaid *Robert Minter* before Sunriſing, and took on their Backs ſeveral Bundles of Peaſe, which they were carrying off by a private Way. *Robert* coming into the Fields, ſpies them, and calls out *What's the Matter, Thieves?* Whereupon they ran with the Peaſe on their Backs, but before they could get off his Ground, he came up with them, ſaying, *He would not ſee*

ſee his Goods taken away in ſuch a Manner before his Face: So they let them fall. The Prieſt goes to a Juſtice of the Peace, and ſwears, *that he went in Danger of his Life from* Robert, and has him bound over to the Quarter-Seſſions. *Robert* at the ſame Time deſired a Warrant againſt the Prieſt and his Man, for illegally taking his Corn, but the Juſtice would not grant it. Thus they who had taken the Man's Corn went *Scotfree*, while himſelf, for honeſtly reclaiming it, was reputed an Offender.

William Beane of *Braboin* near *Aſhford*, for Tithes valued at 5*l.* 10*s.* had taken from him two Oxen and an Horſe worth 17*l.*

James Wickin of *Sutton* near *Maidſtone*, had taken from him on the 13th of the 10th Month 1659, for Tithes valued at 20*s.* two Heifers worth four Pounds.

2. *For not paying* Steeple-houſe Rates. Clerks-Wages, &c.

By Diſtreſs *of* Goods.

Anno.	*FROM*	*L.*	*S.*	*D.*		*L.*	*S.*	*D.*
1656.	T. Houſegoe of *Staplehurſt*	0	10	0	*demand, Goods worth*	3	0	0
	John Bennet of *Cranbrook*	0	9	0		1	0	0
	E. Couchman *of the ſame*	0	7	4		1	0	0
	In all	1	6	4	*demanded,*	*Taken* 5	0	0

William Beane of *Brayborne*, had an Hog taken from him worth ten Shillings.

1658. *Henry Rogers* of *Canterbury*, for refuſing to pay ſix Pence for Clerk's Wages, was impriſoned 11 Weeks.

3. *For declaring the Truth in the* Steeple-houſes, *and other* publick Places.

In the 3d Month 1655, *John Stubbs* and *William Caton*, being at *Dover*, preached in the Meeting-Place of the *Baptiſts* there, and many were affected with their Doctrine, and adhered to it. This made ſome Stir, and the Magiſtrates, having examined them, order'd a Penalty on any that ſhould entertain them, upon which they were turn'd out of their Lodging; which *Luke Howard*, an Inhabitant there, obſerving, himſelf having been much affected with *Caton*'s Teſtimony, invited them to his Houſe, and heard them gladly; and though he was not yet wholly of their Opinion, yet ſo great was his Love to them, that when the Mayor ſent four Conſtables to his Houſe with an Order to take his *Gueſts*, and carry them out of Town, he refus'd them Entrance, and told them from his Window, *That the Mayor had no lawful Authority to take thoſe Men out of his Houſe, who were no Malefactors, nor had any* Hue and Cry *after them.* They tarried with him ſome Days, and he was ſo ſtrengthned by their Converſe and Exhortations, that he ſhortly after declared himſelf to be of the ſame Perſuaſion, and had frequent Meetings at his Houſe.

On the 27th of that Month they came to *Maidſtone*, and *Caton* went into the *Steeple-houſe* where the *Preſbyterians* then met; *Stubbs* went to a Meeting of the *Independents*, and when their Preacher had done, he began to exhort the People, but was ſoon interrupted by a Conſtable, who furiouſly took him away, and charg'd another Conſtable with him, by whom he was ſet in the Stocks for ſome Time, and then carried before the *Recorder*, to whom, upon Examination he

he gave a very good Account of himſelf, and of his Eſtate, ſufficient for the Support of himſelf and his Family. However, the *Recorder*, bringing out an old Statute Law, (which he would rather ſtretch, than let the innocent Man eſcape) tells him, *That ſuch as he ought to go to Service, and that he had provided a Maſter for him, whom he muſt ſerve for Meat and Drink, and four Pounds per Annum Wages.* *Stubbs* argued, *That he was a Freeman, and might not legally be ſo treated, nor would he ſubmit thereto*, upon which he was ſent to Priſon.

Caton, who was then at his Lodging, was ſent for, and the *Recorder* aſked him, *Whence he came?* He anſwered, *From* LONDON. The *Recorder* aſk'd, *What he did at* LONDON? He anſwered, *That he ſpent his Time in making known the Everlaſting Truth, as he was moved of the Lord, turning People from Darkneſs to Light, that with the Light they might ſee themſelves, and be brought to Repentance.* The *Recorder* told him, *He had a Maſter for him, to whom he muſt be bound for ſo much a Year.* *Caton* refus'd, ſaying, *I am in the Work and Service of the Lord, and will not be in Bondage to any Man*, declaring himſelf *ready to ſuffer for his Teſtimony, and that his Innocence ſhould witneſs againſt them, who could not charge him with the breach of any Law.* In fine, he was ſent to his Companion, and both of them ſhortly after remov'd to *Bridewell*, where they were ſearched, and their Bibles, Knives, Inkhorns, Papers, and other Things taken from them; then were they ſtript naked, and their Necks and Arms being put into the Stocks, were whipt with Cords ſo cruelly, that many of the Spectators wept at the Sight: After which they had Irons with great Clogs of Wood put upon them: Then were they commanded to work, which they re-

fuſed, having of their own to ſupport them; but their cruel Keepers for ſome Time would not let them have Neceſſaries for their Money. At the End of four Days they were ordered to be ſent from Officer to Officer into their own Country; their Papers and Letters were burnt before their Faces, and their other Things reſtored.

George Roſe, after the Prieſt had ended his Service in the *Steeple-houſe* at *Hithe*, began to exhort the People *to turn their Minds from Darkneſs to the Light*, &c. but was, by the Mayor's Command hal'd away, and by the rude Multitude kickt and beaten in the Mayor's Preſence, and tumbled down an high Place of Stone Stairs ſo violently, that his Life was endanger'd, and one of his Legs ſo bruiſed by the Fall, that it was under Cure for many Days after.

Henry Clark of *London*, for aſking the Prieſt a Queſtion in *Cranbrook Steeple-houſe*, was committed to *Maidſtone* Goal, where he was kept Priſoner 3 Months.

1657. *Thomas Crawley* of *Elmſtone*, going into a Steeple-houſe in the *Iſle* of *Thanet*, to ſpeak ſomewhat to the People in Love to their Souls, was violently hal'd away, and barbarouſly abuſed by ſtriking, pinching, and kicking, in the Steeple-houſe Yard; all which he bore with much Patience and Meekneſs; but through the cruel Uſage he then met with, fell ſick, and died within four or five Months, leaving a Wife and ſix Children, who wholly depended on his Labour for their Subſiſtence.

John Higgins went into the Steeple-houſe at *Dover*, and waited quietly till the Prieſt had ended both his Sermon and Prayer, and then ſpake to the People, directing them *to the Witneſs of God in themſelves*, but was hal'd away with Violence, and carried to the Mayor's Houſe, where he

he was charg'd with breaking the Law, by ſpeaking before the Prieſt had done; for it ſeems they had a Child to ſprinkle afterward, which he knew nothing of. Thus enſnar'd, the innocent Man was ſent to Priſon, where he was kept above 30 Weeks.

1658. *Thomas Pollard*, for ſpeaking to the People in the Cathedral at *Canterbury*, was committed to Priſon there two Months, and then ſent to *Maidſtone* Goal, where he was 7 Months more.

William Watcher, on the 1ſt Day of the ſecond Month 1658, hearing the Prieſt, in *Tenterden* Steeple-houſe tell the People, *That they could not receive Chriſt except they parted with their Pleaſure and Paſtime, Luſt, Idolatry*, &c. Spake thus to the Prieſt, *It ſeems then thou haſt not received Chriſt, for thou liveſt in theſe Things ſtill*: For this he was apprehended, and committed to Priſon, and there kept cloſe three Weeks and 5 Days, till the Seſſions; then was he indicted, found guilty by the Jury, and fin'd 5 Pounds: For not paying of which he was ſent to Priſon again, till a Kinſman, without his Knowledge, paid the Fine, and got him releaſed.

Elizabeth Fowler of *Tenterden*, for declaring the Truth in the Steeple-houſe there, was impriſoned 18 Weeks.

* *Samuel Fiſher*, ſpeaking to the Prieſt and People in the ſame Place, was much abuſed.

Elizabeth Adams of *Longden* near *Dover*, going to the Steeple-houſe, and ſpeaking there to

* Samuel Fiſher *a Pariſh Prieſt at* Lydd *in* Kent, *was convinced by the Miniſtry of* Caton *and* Stubbs *in* 1655, *and reſign'd his Living of about Two Hundred Pounds* per Annum; *became a zealous Preacher among the People call'd* Quakers, *and died a Priſoner for his Teſtimony in* 1665.

the Prieſt and People, was taken away by Violence, and the next Day ſent to *Canterbury* Goal, till Seſſions, and then fined five Pounds, or elſe ſentenc'd to be ſent to the Houſe of Correction; to prevent which, her Huſband, probably not of her Perſuaſion, paid the Fine, contrary to her Deſire, and procur'd her Liberty.

Of this *Elizabeth Adams* ſomething extraordinary is related. A little before the Reſtoration of King *Charles*, ſhe went to *London*, bought a great painted Earthen Veſſel, carried it to the Parliament-Houſe, ſtood there two Days with the Veſſel, at firſt on her Head, and afterwards ſat down upon it. At another Time ſhe ſtood below, and plac'd her Veſſel with the Bottom upward. The People gather'd about, and aſked her many Queſtions, to all which ſhe gave ready and pertinent Anſwers: Among others, one aſked her, *What was in the Pot?* She anſwered, *It is Bottom upward, and many Things are turned and turning.* At Night, when the Houſe broke up, ſhe broke the Veſſel at the Bottom of the Stairs in the Preſence of many that came down from the Parliament-Houſe, ſaying, *Here is a Sign, and they that live will know what it meaneth.* This was done on the ſame Day, wherein the Secluded Members were admitted to ſit again in the Houſe.

'Tis alſo obſervable concerning *Thomas Marſh*, a leading Man in the Pariſh, and his Son-in-law, who were Witneſſes againſt her, when ſhe was ſent to *Canterbury* Priſon, that the Son-in-law pin'd away and died in a ſhort Time: And the Old Man, five Years after, the ſaid *Elizabeth* being then in Priſon for Tithes, came and told her, *He had not ſlept half an Hour together in all that Time*; and ſhortly after he hanged himſelf with his Jack-Line. As he often lamented his having

having an Hand in perſecuting her, ſo he would add, *That others were as forward in that Work as he, but that, when the Upſhot came, it lay upon his Neck to carry on the Matter.*

'Tis alſo worthy of Obſervation, that in the Year 1660, the ſaid *Elizabeth Adams* went into a Steeple-houſe called St. *Margaret's* to warn the Prieſt, in the Dread of the Lord, *To ceaſe preaching for Money, and deceiving the People's Souls:* One *William Allen* at that Time hal'd her out very abuſively; but his Countenance preſently changed, which a Neighbour taking Notice of, he anſwered, *If ſhe come there a thouſand Times, I ſhall not touch her again.* He was a Man addicted to Drinking, and ſome time after, being at his Cups, roſe up and took his Staff, intending to go home, but fell down dead on the Spot.

1660. *Luke Howard* of *Dover*, went into the Steeple-houſe there, and ſat ſilent; but the Prieſt uneaſy at his Preſence, call'd out to have him taken away; which the People did very rudely, for they tore the Cloaths off his Back, and then laid him down in the Grave-yard.

SECT.

SECT. VI.

Containing the Sufferings in *Lancaſhire*, *Leiceſterſhire* and *Lincolnſhire*.

I. *LANCASHIRE.*

1. *For Nonpayment of* Tithes.

Taken by Diſtreſs

FROM	*L.*	*S.*	*D.*		*L.*	*S.*	*D.*
Richard Aſhburner	*For* 2	3	4	*demand, Goods worth*	6	17	0
Richard Miers	3	0	0		15	0	0
Robert Walker	3	17	4		10	18	4
Oliver Atherton	2	0	0		6	0	0
Thomas Curwen	0	12	0		2	10	0
Thomas Fell	1	4	0		4	0	0
William Simpſon	0	17	0		4	0	0
George Pye	2	4	0		8	0	0
Roger Leatherbarrow	3	5	0		20	0	0
Lawrence Hay	0	1	6		0	8	6
John Minſhall	0	2	0		0	12	0
Thomas Earle	0	1	2		0	5	0
Samuel Barrow	0	2	3		0	10	0
Richard Hargreaves	0	12	0		5	0	0
John Townſend	0	1	5		1	10	0
Thomas Moon	0	0	10		3	9	0
Edward Moon	0	0	10		1	3	4
Thomas Barrow	1	0	0		3	0	0
Richard Britton	1	10	0		4	11	8
Thomas Leaper	7	4	0		23	0	0
Thomas Pierſon	1	13	4		4	0	0
Edward Harriſon	2	13	0		10	17	0
John Pierſon	0	2	0		0	9	0
James Chambers	1	7	0		4	0	0
Edmund Clayton	0	3	6		6	0	0
William Greenbank	6	0	0		22	0	0
Alice Woodhead	1	1	0		5	0	0
For	41	18	6	*Demand, Taken*	172	15	10

The

The following Perſons had taken from them their Goods, but the Sums demanded are not expreſs'd, *viz.*

	L.	*S.*	*D.*
John Barrow	9	0	0
Thomas Atkinſon	10	0	0
James Taylor	13	13	2
Richard Fell	5	0	0
In all	27	13	2

Thomas Hill and *Robert Widder*, had Diſtreſs made on their Goods, but the Value taken not mentioned.

By Impriſonment.

Richard Aſhburner before mentioned, who had 6*l.* 17*s.* taken for 2*l.* 3*s.* 4*d.* demanded, was caſt into Priſon, under a Pretence of a Deficiency of 6*s.* 4*d.* in the Goods they had taken.

Robert Widders ſued to an Outlawry, and impriſon'd in *Lancaſter* Caſtle a Year and an half.

Richard Miers, from whom five Times the Value of his Tithes had been taken, was for the ſame Tithes impriſon'd two Years and 5 Months.

Thomas Leaper and *Robert Stout* were impriſon'd on Account of Tithes 18 Months; as was *Thomas Atkinſon* 5 Months.

Oliver Atherton, beſide ſix Times the Value taken from him, was impriſon'd at the Suit of the *Counteſs* of *Derby* 9 Weeks.

Richard Cubham alſo ſuffer'd Impriſonment for not paying Tithes.

Richard Myers and *Thomas Curwen* were Priſoners two Years and an half in *Lancaſter* Caſtle on the ſame Account.

Richard

Richard Apener was impriſoned till Death for not paying Tithes.

2. *For not paying* Steeple-houſe Rates, *&c.*

L. S. D.		*L. S. D.*
For 1 6 0 *demanded,*	*Goods taken worth*	4 17 10

3. *For refuſing to* Swear.

The following Friends were fined for not ſwearing, and their Goods taken for thoſe Fines as follows, *viz.*

	L.	*S.*	*D.*
George Barrow,	8	0	0
John Minchall,	1	0	6
John Sager	2	13	0
John Smith,	0	5	0
John Hargreaves,	0	7	6
Richard Weaver,	0	10	0
Robert Walker,	0	10	0
Thomas Cummin,	0	10	0
George Styth,	0	10	0
Thomas Green,	0	10	0
John Smith, for two Fines,	4	0	0
Peter Sharlton,	2	0	0
William Seaman,	6	0	0
John Townſon,	4	0	0
Richard Hargreaves,	4	0	0
Thomas Leaper,	0	13	4
In all	35	9	4

3. *For*

3. *For* Meeting *together, and going to* Meetings, *and in their Way* to *or* from Meetings.

1654. *Richard Hubberthorn*, and ſome others were taken out of a Meeting, and carried bound Hand and Foot into the open Fields in the Cold of the Night in the Winter Seaſon, and there left, to the Hazard of their Lives.

Ralph Barnes and *John Barnes* were committed to Priſon for being at a Meeting at *Warrington* Heath.

John Tompſon, *William Tompſon*, *Eleanor Parkinſon*, *John Lawſon* and *Thomas Bend* for going to a Meeting on a firſt Day, had Horſes taken from them to the Value of twenty Pounds.

Peter Lawford, for permitting a Meeting to be held in his own Houſe was committed to Priſon.

Richard Weaver for riding to a Meeting on the firſt Day of the Week, had a Mare taken from him, and going to the Mayor of *Preſton* to ask for her again, was committed to Priſon.

On the 5th of the 10th Month 1654 *Ralph Barnes* of *Great Zanchy*, and *John Barnes* of *Farnworth* being at a Meeting at *Warrington* Heath, a Conſtable, with a rude Company, came and took them out of the Meeting, and carried them to a Juſtice of the Peace, who ſaid, *He did abhor the filthy Ways of the* Quakers; *Ralph Barns* replied, *Swearing*, *Whoring* and *Drunkenneſs are filthy Ways:* The Juſtice demanded of them Sureties for their good Behaviour: They urged, *That having broken no Law, they had no need of Sureties*, whereupon he committed them to the common Goal at *Lancaſter*.

Oliver

Oliver Atherton was grievouſly abuſed and beaten by a wicked Man as he was paſſing on the Road.

On the 24th of the 10th Month 1654, the Friends of *Bickerſtath* and *Zanchy* being met together, as *Elizabeth Leavens* was declaring Truth among them, a rude Company, headed by an Elder of the Church from *Rainsforth*, ruſhed in, pulled her down, haled and threw her about violently; nevertheleſs, Friends continued their Meeting; as they were going home, they met the Prieſt of the Place, to whom *Elizabeth* ſaid, *Leave off deceiving the People*, but the Prieſt called her *Jezabel*, and many other reproachful Names, and the People beat her, and divers others.

Thoſe who ſuffered by Abuſes at that time, were, *William Burchall*, *James Challoner*, *Lawrence Johnſon*, *James Laſſall*, and others.

1655. *James Smithſon* going to a Meeting, met on the Road with his Landlord, who had been High-Sheriff of the County, who was ſo offended at *James* for not putting off his Hat to him, that he turned his Horſe out of the Path, rode furiouſly up to *James*, and ſtruck him till his Staff broke, and after that beat him with his Hands. At another time, the ſaid *James* meeting the ſame Man, he asked him, *Whether no Honour was due to a Londlord? James* replied, *I do honour thee with my Rent, when it is due:* Whereupon he pluckt off *James*'s Hat, and ſtruck him on the Head and Face till the Blood ran.

Edward Hulley of *Downham*, and others with him, coming from a Meeting, went a Foot-way through the Grounds of one *Henry Mugtroyde*, who ſtopt them, and ſtruck the ſaid *Edward* to the Ground, and gave him many Blows over his Head

Head and Face; and when the Friends alledged, *that it was an High-way*, he anſwered, *It is ſo to others, but ſhall not be ſo to you*, and ſo forced them back.

Anne Beck paſſing the ſame Way, was by the ſaid *Henry* and his Son, ſtruck to the Ground, and others with her were obliged to turn back.

The ſame *Anne Beck*, having been at a Meeting at *Burton* in *Yorkſhire*, as ſhe paſſed through the Streets ſpoke to the People, who laid violent Hands on her, had her to the Stocks, and ſet her in an Heap of Mire, and there left her.

1656. In the 11th Month, ſeveral Friends at the Burying of a Child of *John Sagar* of *Marſden*, were aſſaulted and beaten with an Hedge-ſtake by one *Edward Kippar*, who in his Fury, ſaid, *He would kill the firſt of them he met.*

John Liddell of *Marſden*, as he paſſed along the Road, was ſtruck down with a ſhearing Inſtrument by a boiſterous Ruffian that met him.

1658. *John Lawſon* with about nineteen others, going to a Meeting in the 6th Month, were, by order of the Mayor of *Preſton*, who ſet a Watch on purpoſe, apprehended, and detain'd Priſoners twenty four Hours, without any Cauſe aſſigned.

Rebecca Barnes, *Elizabeth Holme* and others, coming from a Meeting near *Ormskirk*, met with *David Elliſon*, a Prieſt, and *Rebecca* ſpake a few Words to him: Thoſe that were with him fell upon her, the Prieſt crying out, *Down with her, Down with her*, which the barbarous Crew effectually performed, for they beat, bruiſed and ſtruck her on the Breaſt ſo cruelly, that within ſix or ſeven Days ſhe died.

The Men and Women, that were in her Company, endeavouring what they could to keep the Blows off her, were alſo ſorely bruiſed with Hedg-

ſtakes;

ſtakes; and much of their Blood was ſhed, they making no Reſiſtance; and one of them, *John Barnes*, was forced to keep his Bed through Weakneſs, for ſome time after.

4. *For declaring* Truth *in* Steeple-houſes, *and other* Places, *&c.*

1652. *George Fox*, in his early Travels about this County, met with a multitude of Abuſes, as frequent Stonings, Beatings, and Kickings from the barbarous People, animated by the Prieſts, and they fired with Rage, and ſelf Intereſt, which his Doctrine oppoſed. At *Ulverſtone* they ſo beat him, that fainting, he fell down on the wet Common, being dragged by the Multitude out of the Town; but after a ſhort time recovering, he ſtood up and ſtretched out his Arms, ſaying with a loud Voice. *Here are my Arms, my Head, and my Cheeks, ſtrike again.* Then a Maſon gave him ſuch an heavy Blow over the Back of his Hand with his Rule, that it was much bruiſed, and his Arm ſo benumbed, that he could not draw it to him again, ſo that ſome of the People cried out, *he has ſpoiled his Arm for ever.* But he, preſerved through the Love of God, ſtood ſtill, and in an extraordinary manner inſtantly recovered Strength in his Hand and Arm. No better Entertainment had *James Naylor* and he at *Cockan*, where he was bruiſed that he could hardly ſpeak. In this Year a Deſign was formed by a *Junto* of Prieſts to touch *George Fox*'s Life, in order to which a Report was ſpread that he had ſpoken Blaſphemy, and they to maintain this Charge, had ſuborned falſe Witneſſes. At *Lancaſter* Seſſions he appeared, and about forty Prieſts againſt him; the Witneſſes were a young Prieſt,

Prieſt, and two Prieſt's Sons, but when they came to be examined, they were ſo confounded in their Evidence, and the matter they would have witneſſed was ſo contradicted by many ſerious and ſubſtantial Witneſſes preſent at the Meeting where they pretended the Blaſphemy was ſpoken, that the Prieſts were utterly foiled, and went away aſhamed: While *George* having Liberty granted him by the Juſtices to ſpeak to the People, declared the Teſtimony of Truth with ſuch Power and Efficacy, that many then preſent were convinced, and among others, Juſtice *Benſon*, with the *Mayor* of *Lancaſter*, and *Thomas Briggs*, the latter of whom became a faithful and zealous Miniſter of the Truth, and remained ſo to the End of his Days.

The Prieſts thus baffled, were reſtleſs and uneaſy, and would have perſuaded ſome of the Juſtices, Gentry and others, to have ſigned the following Petition.

To the Right Honourable, *The Council of State.*

"*The Humble Petition of ſeveral Gentlemen,*
"*Juſtices of Peace, Miniſters of the Go-*
"*ſpel, and People, within the County of*
"Lancaſter, *whoſe Names are ſubſcribed,*

Sheweth,

"That *George Fox* and *James Naylor* are Per-
"ſons diſaffected to Religion and the wholſome
"Laws of this Nation; and that, ſince their com-
"ing into this Country, have broached Opini-

" ons tending to the Deſtruction of the Relation " of Subjects to their Magiſtrates, Wives to " their Huſbands, Children to their Parents, " Servants to their Maſters, Congregations to " their Miniſters, and of a People to their God, " and have drawn much People after them; ma- " ny whereof, (Men Women and little Children) " at their Meetings are ſtrangely wrought upon " in their Bodies, and brought to fall, foam at " the Mouth, roar, and ſwell in their Bellies. " And that ſome of them affirmed themſelves to " be equal with God, contrary to the late Act, as " hath been atteſted at a large Quarter Seſſions " holden at *Lancaſter* in *October* laſt paſt, and " ſince that time acknowledged before many Wit- " neſſes; beſides many other dangerous Opinions " and damnable Hereſies, as appears by a Sche- " dule hereunto annexed, with the Names of the " Witneſſes ſubſcribed.

" May it therefore pleaſe your Honours upon " the Conſideration of the Premiſes, to pro- " vide (as your Wiſdoms ſhall think fit) " that ſome ſpeedy courſe may be taken for " the ſpeedy ſuppreſſing of theſe Evils.

" *And your Petitioners ſhall ever pray* " *as in Duty bound.*

To this Petition an Anſwer was written by *George Fox*, entitled *Saul*'s Errand to *Damaſcus*; to which is a Preface to the Reader, containing ſome judicious Remarks, which Preface we here ſubjoin, *viz.*

" To

To the Christian Reader,

"These are to let thee know, that the only "wise God at this time hath so by his Provi- "dence ordered it, in the North Parts of *Lanca- "shire*, that many precious Christians, (and so "for many Years accounted before the Nick- "name *Quaker* was heard of) have, for some "time past, forborn to concorporate in Paro- "chial Assemblies, wherein they profess them- "selves to have gained little of the Knowledge of "Jesus Christ: And it is, and hath been put up- "on their Hearts to meet often (and on the "Lord's Day continually) at convenient Places, "to seek the Lord their Redeemer, and to wor- "ship him in Spirit and in Truth, and to speak "of such things (tending to mutual Edification) "as the good Spirit of the Lord shall teach "them; demeaning themselves without any "Offence given to any that truly fear the "Lord.

"But true it is, that some Men, and Interests "of those Parts, do take great Offence at them "and their Christian peaceable Exercises; some, "because they have witnessed against Pride and "luxuriant Fulness, have therefore come armed "with Swords and Pistols (Men that never drew "a Sword for the Interest of the Common- "wealth of *England*, perhaps against it) into "their Assemblies in time of their Christian Per- "formances, and have taken him whom the "Lord at that Instant had moved to speak to the "rest, and others of their Assembly (after they "had haled and beaten them) and carried them "bound Hand and Feet into the open Fields, in "the Cold of the Night, and there left them to

" the Hazard of their Lives, had not the Lord
" of Life owned them, which he did in much
" Mercy. Others have had their Houſes broken
" in the Night, and entred by Men armed as a-
" foreſaid (and diſguiſed) when they have been
" peaceably waiting upon God with their own
" and Neighbour's Families: And yet theſe hum-
" ble perſecuted Chriſtians would not (even in
" theſe Caſes of groſs and intolerable Affronts
" acted equally againſt the Peace of the Nation,
" as againſt them) complain, but expreſſed how
" much (in meaſure) of their Maſter's Patience
" was given them, in breathing out their Ma-
" ſter's gentle Words, *Father, forgive them, they*
" *know not what they do.* Who have at any time
" born ſuch an unheard of Perſecution with ſo mild
" Spirits? only they in whom perſecuted Chriſt
" dwells; theſe poor Creatures know how their
" Maſter fared, and rejoyce to ſuffer with him,
" by whom alone they hope to be glorified; and
" are as well content to ſuffer, as to reign with
" Chriſt; and yet a Neceſſity lies upon us (if we
" will be the Lord's Diſciples) to take up our
" Croſs daily and follow him: How is it then,
" that the Crown of Pride is ſo long upon the
" Head of Perſecutors? How is it that ſuch
" Men ſhould dare to divide the People of *Eng-*
" *land*, to trouble the *Council of State* (in the
" Throng of Buſineſs concerning the Manage-
" ment and Improvement of all the mighty Se-
" ries of glorious Providence made out to this
" Infant Common-wealth) with ſuch abominable
" Miſrepreſentations of honeſt pious peaceable
" Men, who deſire nothing more than to glorify
" their God in their Generation, and are and
" have been more faithful to the Intereſt of God's
" People in the Nation than any of the Contri-
" vers of the Petition, as will eaſily be made ap-

" pear,

" pear, if we may take for Evidence what they " themſelves have often ſaid of the Parliament " and Army, and their Friends and Servants, " publickly and privately; and 'tis well known " their Judgments are the ſame; but that the " Publication thereof will not ſafely conſiſt with " the Enjoyment of their large Vicarages, Par- " ſonages and Augmentations, whereby they are " lifted up above their Brethren, and exalt them- " ſelves above all that are called God's People " in theſe Parts.

" However, Reader, we need not fear, we " hope the Lord will never ſuffer that Monſter " Perſecution again to enter within the Gates of " *England's Whitehall:* They that ſit in Council " there know well enough who it was that ſo " often aſſembled to conſult how they might " take Jeſus by Subtilty and kill him: They " were Men of no lower Condition than Chief " Prieſts, Scribes, and Elders of the People; " and if ever theſe Petitioners ſhould but appear " before them to whom they have directed their " Petition, my Heart deceives me if they be not " accounted ſuch.

" Reader, I would not preface thee into a good " Opinion of theſe ſuffering Objects of ſuch " Men's Wrath: But read their Paper here put " into thy Hand, by them written, upon the " Occaſion of this Petition, and ſeveral Snares " and Temptations laid before them, on pur- " poſe to intrap them: And if by them thou " canſt find Cauſe to pity theſe oppreſſed lit- " tle ones, have them in thy Remembrance " when thou goeſt to the Throne of Grace, " where my Prayers ſhall meet thine for " them."

John Lawſon of *Lancaſter*, for preaching to the People in the *Steeple-houſe* Yard at *Malpas*, was ſet in the Stocks four Hours, and afterward ſent to the County Goal, where he was Priſoner twenty three Weeks. And in the Year 1654, for ſpeaking in a *Steeple-houſe* at *Lancaſter*, was impriſoned till the Aſſizes, and then fined twenty Pounds, and ſent to Priſon again for Non-payment, where he continued above a Year.

Richard Weaver, *Richard Cubham* and *Oliver Atherton*, going into a *Steeple-houſe*, were ſeized at their Entrance, and hurried away to an Alehouſe, and there guarded a Day and a Night: On the Morrow being had before the Magiſtrates, they could find no Breach of Law againſt them, and therefore ſet them at Liberty.

1655. *Edward Hulley* went to the *Steeple-houſe* at *Pately Briggs*, intending to preach to the People there, but was hal'd out and ſo cruelly kickt on the Head and Belly, that 'twas thought they had killed him.

William Hanſon for ſpeaking to the Prieſt in the *Steeple-houſe* at *Downham*, was impriſoned twenty two Weeks.

Henry Wood of *Totinton* went with *Thomas Taylor* to *Howcomb* Chapel, where they ſtaid peaceably; And when their Worſhip was ended, *Thomas Taylor* ſpake to the People; but the Prieſt had them not hear him, whereupon *Henry Wood* aſked the Prieſt, *Whether he could witneſs what he had taught?* The rude People fell upon *Henry*, and beat him backward, and one of them ſtruck him on the Face, ſo that the Blood came out at his Eye; then they hal'd him to a Juſtice, who becauſe he refuſed to give Sureties for his good Behaviour, committed him to Priſon, where he lay thirteen Weeks.

Anne

Anne Kennebie of *Aughton*, for ſpeaking a few Words in *Liverpool* Steeple-houſe, was impriſoned; the Prieſt of the Place went to ſee her in Priſon, and ſome others with him, by whom ſhe was beat and abuſed.

On the 20th of the 11th Month 1656, *Jeremiah Tomlinſon* was taken out of the *Steeple-houſe* at *Warrington*, and ſent to Priſon, where he was much abuſed by the rude Priſoners, becauſe he would not comply with their diſorderly and drunken Cuſtoms: He was detained there twelve Weeks.

George Cowſon, being in the *Steeple-houſe* at *Cockeram*, heard the Prieſt preaching about *Chriſt* and *his Kingdom*: When he had done, *George* aſked him, *Where the Kingdom of God was?* Upon which the Prieſt called to the Officers to take him away; they carried him before the Mayor, who upon the Prieſt's Oath committed him to Priſon, and at the next Seſſions at *Lancaſter* he was ſent to the Houſe of Correction for a Month.

1657. *John Moone* for preaching in *Wiggan* Steeple-houſe, was impriſoned five Weeks, and *Edward Moone* his Brother, being with him, was ſent to the Houſe of Correction for ſix Days.

Richard Cubham and *Thomas Hill* ſtanding in *Hyton* Steeple-houſe, though they had ſaid nothing, were taken and put into the Stocks. On the next firſt Day, reading a Paper to the People in the Grave-yard, they were taken by a Conſtable, and carried to an Ale-houſe; and then to a Friend's Houſe named *Peter Leatherhead*, where was a Meeting at that time: The Conſtable raiſed a Company of Men with Clubs and Staves, and ſet them as a Guard upon the whole Meeting all Night; and next Day carried all that were met

there before the Juſtices, who examined but three of them, namely, *Richard Cubham*, *Benjamin Boult* and *Peter Leatherhead*, and becauſe they refuſed to give Sureties for their good Behaviour, ſent them to Priſon, and afterward granted a Warrant for fifteen Shillings upon the Goods of each of them, for the Charges of carrying them to Priſon.

Benjamin Boult, for aſking the Prieſt a Queſtion in *Knowſly* Steeple-houſe, was ſent for by a Juſtice of the Peace, who took his Word to appear at the Quarter Seſſions, which he did, and was fined five Pounds, and had his Goods taken away for that fine to the Value of nine Pounds. And at another time he was violently hal'd out of *Ormskirk* Steeple-houſe, by the Hair of his Head, as he was going to ſpeak to the People there.

1655. *William Simpſon* and *Leonard Addiſon* on the 25th of the 9th Month, ſpeaking to the Prieſt at *Blackburne*, after he had ended his Worſhip, the People fell upon them, pluckt them by the Hair, and beat and abuſed them in a lamentable Manner.

1654, 1655, 1656. For the like Cauſes were impriſoned in this County,

Agnes Mackreth, *Simon Whitehead*, *Peter Leatherhead*, *James Fletcher*, *William Gibſon*, *William Dewsberry*, *Thomas Hutton*, *Thomas Curwen*, *Walter Myers*, *Mary Clayton*, *Anne Clayton*, *Mary Howgill*, *Jane Aſhburner*, *John Driver*, *James Simonſon*, *Thomas Rawlinſon*, *Richard Roper*, *Richard Waller*, *Thomas Salthouſe* and *Leonard Fell*.

Cuthbert Hunter was impriſoned for marrying, and not before the Prieſt or Juſtice.

II. *LEICES-*

II. *LEICESTERSHIRE.*

1. *For Nonpayment of* Tithes.

Chriſtopher Lewis of *Harby*, after the Prieſt had ſent, and taken out of his Fields what Corn he pleaſed, was neverthelefs cited before a Juſtice for 18 *s.* 2 *d* which they ſaid they had taken too little, for which the Juſtice granted a Warrant with treble Damages, and they took away a Cow worth 3 *l.* 10 *s.*

1652. *Edward Muggleſton* of *Swanington* was twice compell'd to appear at *London*, (ninety Miles from his Dwelling, in his old Age) before the Committee for plundred Miniſters, while at the ſame time his Goods were taken away at Home to the Value of 8 *l.* 10 *s.* for 2 *l.* 15 *s.* 6 *d.* demanded. In the Years 1655, and 1656, he was * ſubpæna'd into the *Exchequer* on Account of Tithes and committed to *Leiceſter* Goal: While he lay there, his Son was proſecuted in the *Exchequer*, though well known to be as a Servant to his Father.

On the 22d of the 1ſt Month 1658. *Zachary Gilby* of *Thiſtleton* was impriſon'd in *Oakham* Goal on an Attachment out of the *Exchequer*; he was kept there about ſixteen Weeks amongſt the Felons in a naſty cold Place.

John

* *The Prieſt that proſecuted* E. M. *among other extravagant Charges ſwore that* Edward *ſtruck him, and that he dare not go to gather his Dues for fear of him. In which he expoſed his own Malice, and was believed by no Body.*

John Riddish was also imprisoned there on an Attachment about the same time, for Tithe of about ten Groats value, he being a poor labouring Man, having a Wife and five small Children; the Woman in Distress went to the Priest, that prosecuted her Husband, to intercede for his Liberty, taking her Child with her, a probable Means to move Compassion. But he thrust them out of Doors, and churlishly answered, *She might get her Husband out how she could.*

2. *For not paying* Steeplehouse Rates.

Taken from	*L.*	*S.*	*D.*		*L.*	*S.*	*D.*
Edward Muggleston *for*	0	6	8	*demanded, Goods worth*	1	3	0
T. Orton and his Son	1	0	4		2	13	4
In all	1	7	0	*demanded,*	*Taken*	3	16	4

3. *For declaring Truth in the* Steeple-houses, *and other* Publick Places.

Richard Farmer of *Twycrosse*, for attempting to read a Paper in the *Steeple-house*, after the Priest had done, was committed to Prison, where he lay till the next Assizes, and then was set at Liberty, several of the chief Inhabitants of the Town having certified on his Behalf, that he did not disturb them in their Worship.

William Simpson for asking the Priest of *Brampton* a Question in the *Steeple-house*, after he had ended his Preaching, was sent to the House of Correction at *Leicester* for five Weeks.

Anne Juxon and *Grace Swann* went into a *Steeple-house* at *Leicester*, and when the Priest had done

done, *Anne* attempted to read a Paper, whereupon they were both had to the Town-hall ſome Hours, and then *Anne* was ſent to *Leiceſter* Goal, where ſhe lay about five Weeks in a very cold Winter.

1654. On the 3d of the 7th Month, *William Dewsbury* was impriſoned at *Leiceſter*, and the next Day brought before the Juſtices, who finding no Breach of Law to charge him with, ſet him at Liberty.

On the 24th of the 10th Month 1654, *John Whitehead* was impriſoned at *Leiceſter*, and diſcharged again two Days after.

On the 25th of the ſame Month *John Carr* of *Leiceſter* was committed to the Dungeon there; but releaſed at the next Seſſions.

John Boyer and *Thomas Cave* were kept in Priſon at *Leiceſter* about a Month, and then diſcharged at the Seſſions there: But the Mayor had taken from ſome of the ſaid Friends about five hundred Sheets of printed Books, which were not delivered to them again.

4. *For refuſing to* Swear.

Matthew Rudkin, becauſe he could not for Conſcience ſake take an Oath, was fined, and had his Goods taken away worth 1 *l.* 3 *s.* 6 *d.*

III. *LINCOLN.*

III. *LINCOLNSHIRE.*

1. *For Non-payment of* Tithes,

1657. *Thomas Bromby* of *Fillingham* a poor old labouring Man, was impriſon'd in *Lincoln* Caſtle at the Suit of his Pariſh Prieſt on the 18th of the 7th Month, having before ſuffered much by the ſpoiling of his Goods: After four Months Impriſonment he died. The Woman who kept the Goal, did, in Compaſſion to this Man's Age and Poverty, ſometimes give him Liberty to go into the Town to earn ſome ſmall Matter toward his Maintenance; but ſuch was the Rigour of his * Proſecutor, that he petition'd the Judge *to fine her for that Lenity*, ſaying, that the Priſoner deſerv'd to be laid in Irons: And the Woman reported, that ſhe never knew a Man expreſs more Cruelty to his Priſoner, than that Prieſt.

Edmund Woolſey of *Sibſey*, was committed to *Lincoln* Goal on the 12th of the 12th Month, 1657. at the Suit of † *Francis Ball*, Impropriator or Farmer of Tithes: After about a Year's Impriſonment he died there.

1658. *Arnold Trueblood* of *Beckingham* was committed to *Lincoln* Goal on the 23d of the 9th Month. After many Weeks he died a Priſoner

---

* Ralph Hollingworth.

† *This* Francis Ball *appeared to be ſelf-condemned in keeping this Man Priſoner, for he declared to ſeveral Perſons, that* he did verily believe, that if *Edward Woolſey* was perſuaded in Conſcience that the ſaid *Francis* had Right to the Tithes, he would have paid them.

ſoner for his conſcientious Teſtimony againſt Tithes.

John Seele of *Liverton*, a poor Labourer, for a very ſmall Value of Tithes, was impriſoned in the ſame Goal.

John Pidd of *Beckingham* was twice impriſon'd there, *viz.*

In the Year 1655, Ten Weeks.
And in 1658, Six Months.

Robert Angleſhaw was alſo impriſon'd there for four Pounds Tithes, and continued a Priſoner till an Acquaintance paid the Proſecutor 9*l.* 16*s.* 0*d.*

Richard Pidd of *Beckingham* was committed to *Lincoln* Goal on the 23d of the 5th Month 1658, and after many Weeks Confinement, was releaſed by a Committee of Parliament.

Joſeph Stokes, for two Shillings demanded for Tithes, was impriſoned ſeveral Weeks in *Lincoln* Goal, and at length releaſed by Order of the ſaid Committee.

John Wreſſell, *James Hutchinſon*, and *John Johnſon*, were impriſon'd in *Lincoln* Caſtle, till their Relations, without their Knowledge, had paid down the Moneys following, *viz.* For

L.	*S.*	*D.*			*L.*	*S.*	*D.*
0	2	6	*demand*,	paid for *J. Wreſſell*	0	13	4
0	13	4		*Ja. Hutchinſon*	2	10	10
1	0	0		*John Johnſon*	3	5	10
1	15	10			6	10	0

Hezekiah Croft of *Ægle*, was impriſoned 17 Weeks, and after he was releaſed, had his Cattle taken away to above forty Pounds Value for 6*l.* 13*s.* 4*d.* at firſt demanded.

Edward

Edward Ellwood of *Ancots* in the Iſle of *Axholme*, was ſued for Tithes till it came to an Execution; when his Mother, to prevent the Seizure of his Body and Goods, paid the Proſecutor twenty Pounds. And in the Year 1659, the ſaid *Edward* had taken from him for Tithe all his Kine, being four Milch Kine and one Heifer. Again on the 28th of the 1ſt Month 1660, he had taken from him under the ſame Pretence, four Drawing Horſes, two Colts, and a Saddle Horſe.

1659. *Robert Whitman* of *Dunnington*, and *Vincent Frotheringham* and his Son, were impriſon'd for Tithes in *Lincoln* Goal.

In the 2d Month 1660, were committed to the ſaid Priſon on Account of Tithes, *William Teſſ*, *Edward Willey* and *John Capes*.

The ſeveral Perſons following had their Goods taken for not paying Tithe, *viz.*

	Demanded, L.	S.	D.	*Goods worth* L.	S.	D.
R. Parker of *Beckingham*	2	15	0	10	3	4
J. Watſon of the ſame	7	0	0	21	0	0
A. Cheeſman of *Belton*	0	1	8	1	10	0
**T. Hampſtead* of *Wightſt.*	1	19	0	10	0	0
R. Peckover of *Garthrop*	0	8	0	2	10	0
T. Graves of *Hogſtrop*	0	11	0	3	3	0
Richard Robſon of *Leak* in *Holland*	0	11	0	3 *Sheep* and 2 *Lambs*		
W. Berrier of *Crowle*	1	0	0	1	10	0
G. Reeve of *Spalding*	0	2	10	0	10	0
William Philips had Goods taken worth				5	5	0
	14	3	6	55	11	4

2. *For*

* *The Lawyer who had been employ'd in proſecuting* Thomas Hampſtead *in the* Wapentake-Court, *being then ſick, and troubled in mind, return'd fourteen Shillings being what he had taken for Fees.*

2. *For not paying* Steeple-house Rates. 1657, 1658, 1659.

	L.	S.	D.		L.	S.	D.
For	1	17	2	*demanded,* Goods taken worth	7	0	4

Several others had Goods taken away on this Account, the particular Value of which are not mentioned.

Richard Parnell of *Epworth*, for 3*d.* ½ demanded by the Priest for Smoak-penny, had taken from him about *Midsummer* 1659, Goods worth 13 Shillings.

3. *For declaring the* Truth *in* Steeple-houses, *&c.*

1654. *Elizabeth Hooton*, for speaking to the Priest in the *Steeple-house* at *Beckingham*, was imprison'd 5 Months——and in 1655, she was again imprison'd 12 Weeks.

1655. *William Teff* declaring in the *Steeple-house* at *Raison*, was hal'd out by the Head and Feet.

1658. *John Whitehead*, *Robert Fowler* and *George Reeve* were imprison'd for speaking in the *Steeple-house* at *Boston*: And the said *George Reeves* had Irons put upon him as if he had been a Felon, and was so kept 10 Weeks in a cold Winter.

William Teff for reproving some People in the Street of *Market-Raison* for their Swearing and Prophaneness, they beat and ston'd both him and his Wife, and drove them out of the Town.

John Robinson, of *Middle-Raison*, for speaking to the Priest of that Place on the Highway, and bidding him to leave off deceiving the People, was imprisoned several Months in *Lincoln* Castle, and indicted by the Priest as a *common Barretor*.

Edmund

Edmund Woolsey of *Heapham*, reproving the People there for using vain Sports and Gaming, was beaten, and sorely abus'd, and much of his Blood was spilt.

4. *For refusing to* Swear.

1655. *Edmund Woolsey*, chosen Constable, and refusing to take the Oath required, was fined five Pounds.

1657. *Thomas Bromley* summon'd to serve on a Jury, for refusing to swear, was fined 4 Shillings, and had his Goods distrained for that Fine to the Value of 8 Shillings.

John Harvey of *Spalding*, for a Fine of 10 Shillings impos'd on him for not Swearing, had his Goods taken away worth 21 Shillings.

William Willows and *Thomas Edwards*, because they could not take an Oath, were refus'd their Freedom of *Boston* Corporation, to which they had a Right, and the said *William Willows* was not suffer'd to open his Shop there, being so excessively fin'd by the Mayor, that he was oblig'd to remove his Habitation.

5. *For going to* a Meeting.

1657. *Edmund Woolsey* riding through *Boston* to a Meeting at *Kirton*, was taken by the Watch for travailing on the *Sabbath*, and by the Mayor's Order, his Mare was taken from him.

6. *For not* putting off the Hat.

1657. *George Reeve* of *Spalding*, summon'd to the Quarter-Sessions, appeared there with his Hat

Hat on, for which he was ſent to the Houſe of Correction as a Diſturber of the Peace.

John Smith and *Robert Harriſon*, both of *Sixhill*, being cited to appear before the Juſtices for not paying toward the Repairs of the *Steeple-houſe*, and appearing with their Hats on, the Cauſe for which they were ſummon'd thither was let drop; and the Juſtices ſent them to Goal for Contempt of Authority in ſtanding covered before them. Their Mittimus bore date, *May* 8. 1660.

A Peculiar Caſe.

William Wallace, a *Scotchman*, ſtanding to ſell Cloth in *Boſton* Market, had ſome of his Cloth taken away by the Mayor, under Pretence of his having no Right to ſell any there; but in reality, for being a *Quaker*, ſince that Privilege was not denied to other *Foreigners*.

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John Smith and *Robert Harriſon*, both of *Sixhill*, being cited to appear before the Juſtices for not paying toward the Repairs of the *Steeple-houſe*, and appearing with their Hats on, the Cauſe for which they were ſummon'd thither was let drop, and the Juſtices ſent them to Goal for Contempt of Authority in ſtanding covered before them. Their Mittimus bore date, *May* 8. 1660.

A Peculiar Caſe.

William Wallace, a *Scotchman*, ſtanding to ſell Cloth in *Boſton* Market, had ſome of his Cloth taken away by the Mayor, under Pretence of his having no Right to ſell any there; but in reality, for being a *Quaker*, ſince that Privilege was not denied to other *Foreigners*.

SECT. VII.

Containing the Sufferings in *London* and *Middleſex*, *Norfolk* and *Northamptonſhire*.

I. LONDON *and* MIDDLESEX.

1. *For Nonpayment of* Tithes.

By Impriſonment.

John Aſkew was ſued in the Court of *Chancery* for not paying Tithes, and becauſe he ſcrupled to employ an Attorney in his Cauſe, was committed to Priſon.

1658. *Gerard Roberts* was impriſoned in the *Fleet* four Months.

Theſe following Perſons were alſo impriſon'd on the ſame Account, namely,

Alexander Hebleth waite, *James Corney*, and *Richard Robinſon*, each 2 Years.

David Hall 21 Months.

Henry Gill 6 Months.

William Clater 32 Months.

William Glidwell and *Andrew Smith*, ſeven Months each.

John Adams 4 Months.

Giles Shermer and *Stephen Hurt* an uncertain Time.

2. *For*

2. *For declaring the* Truth *in the* Steeple-houſes, *&c.*

1655. *George Baily* for ſpeaking to the People in the *Steeple-houſe* of the Pariſh call'd St. *Giles*'s in the Fields, after the Prieſt had ended both his Sermon and Prayer, was committed to *New* Priſon, and three Days after remov'd to *Newgate*, where he lay three Weeks till the Seſſions, where no Accuſer appeared againſt him, and the Court ſeeming willing to diſcharge him, demanded of him to make a *Submiſſion and Acknowledgment of his Offence*; he ſignified, *that he could not do ſo without Hypocriſy, becauſe his Conſcience did not accuſe him of any Offence.* This innocent Boldneſs, they call'd Obſtinacy, and thereupon required him to find Sureties for his good Behaviour, which he alſo refuſing, they ſent him to *Bridewel*, where he was above 10 Weeks.

* *Anne Downer* for ſpeaking to the Prieſt in *Stepney Steeple-houſe*, on the 5th of the 6th Month 1655, was ſent to the Houſe of Correction, where ſhe lay above 10 Weeks; and becauſe ſhe refuſed to work there, was beaten with a Rope's End.

On the 12th of the ſame Month, *Ruth Hill* for ſpeaking to the Prieſt in the ſame Place, after his Worſhip was ended, was alſo ſent to the Houſe of Correction, and there kept 9 Weeks.

* Anne Downer *is ſaid to have been the firſt Woman of this Society that preach'd publickly in* London. *In the Year* 1656, *when* G. Fox, E. Pyott, *and* W. Salt, *were Priſoners in* Cornwall, *ſhe went from* London *thither, to attend them, and procure and dreſs their Proviſions and Neceſſaries, during that ſtrait Impriſonment. She was then a ſingle Woman about thirty Years of Age; her firſt Husband was* Benjamin Greenwell, *after whoſe Death, ſhe was married to* George Whitehead. *She was a Woman of excellent Endowments, a Mother in the Church, fitly qualifi'd to exhort others; and moſt exemplary in her Chriſtian Care over the Sick and Poor.*

On the 9th of the ſame Month, 1655, *William Markſwell*, for ſpeaking to the People in the ſame *Steeplehouſe*, was ſent to the Houſe of Correction and kept there one Month.

William Robinſon was alſo committed for ſpeaking to the Prieſt and People in a *Steeple-houſe*.

1658. *Elizabeth Peacock* went into the *Savoy Steeple-houſe* in the *Strand*, and there began to teſtify to the People, that *their Prayers and ſolemn Aſſemblies God would not away with, but a broken and a contrite Spirit he would not deſpiſe*; but was not ſuffered to proceed, for they hal'd her out, and had her before a Juſtice, who committed her to the *Gate-houſe*: After ten Days ſhe was indicted at the Seſſions, pronounced guilty, and ſentenced to *Bridewel* for two Months: Which being expired, ſhe went again to the ſame Place, and teſtified as before, and was again ſent by the ſame Juſtice to the *Gate-houſe*, where ſhe was 7 Weeks till the Seſſions, when no Evidence appearing againſt her, ſhe was diſcharged. Not long after this, ſhe went to *Whitehall* Chapel, where *Richard Cromwell* then was, but attempting to ſpeak, ſhe was haled out, and carried to the Guard, and from thence to the *Gate-houſe*, and after 6 Weeks Impriſonment, ſet at Liberty.

On the 8th of the 3d Month 1659, *John Tyſoe*, being at a Meeting in *Branford*, a great Exerciſe and Concern of Mind fell on him, and he found himſelf preſſed in Spirit to go to the *Steeple-houſe* there, where he began to *exhort the People to Repentance and the Fear of the Lord*; but met with undeſerved Returns for his good Counſel, they falling furiouſly upon him, pulled him about, thruſt him, and rent his Cloaths, ſtopping his Mouth with their Hands, and dragging him by the Hair of his Head, cried *Kill him, kill him*: After which they put his Legs into the Stocks, and

and left him lying there with his Head and Shoulders on the Ground; and at last had him before a Justice, who committed him to *Newgate*.

Daniel Baker for speaking some of the Prophet's Words, and reproving the Pride and Vanity of the People on the Day of the Lord *Mayor*'s *Shew*, at the *Mayor*'s Gate, was sent Prisoner to the *Poultry Counter*.

About this Time also the several Persons following, suffer'd Imprisonment for declaring the Truth in the *Steeple-houses* and other publick Places, namely,

John Gould	*Anne Austin*
Matthew Thomas	*Elizabeth Baker*
Luke Howard	*Susan Kendall*
Richard Greenway	*Agnes Poole*
Humphry Woolrich	*Mary Thrift*
Luke Herbert	*Mary Erbury*
Benjamin Wallis	*Isabel Buttery*
Thomas Murford	*Dorcas Erbury*
John Burstow	*Margaret Freebody*
Hester Bidle	

3. *For* Meeting *together to worship God.*

John Woolrich, on the 14th of the 3d Month 1659, going toward his House in *Branford*, which he had hired for a *Meeting-house*, and many Friends with him, was stopt at the Town's End by Warders with Halberts, who detain'd him four Hours, and the other Friends six Hours. Soon after he was taken out of his said House by Constables, without producing any Warrant, and by a Justice of the Peace there was sent to *New-Prison*.

On the 7th of the 4th Month 1659, Friends being met together at *William Mullins*'s in *Vine-ſtreet Holborn*. One *Atkins*, Bayliff to the Earle of *Southampton*, came to the Window, ſwearing deſperately that he would *Quake* them, and gathered a Mob to whom he gave ſtrong Drink, and they threw Dirt and Stones in at the Windows, and ſhamefully abuſed many of the Friends, he himſelf puſhing his Sword in at the Window, and threatning to ſtrike his Dagger into the Preacher's Face, calling him moſt reproachful Names, and belching out all manner of Evil Speaking till the Meeting was ended. When the Man of the Houſe reproved him, and bade him *take Notice, that he had inſulted him in his own Houſe*, he replied, *Take thou Notice, I will rob thee*: This he ſpake in the Hearing of many Witneſſes, and upon Evidence thereof given, a Juſtice of the Peace granted a Warrant for the apprehending him. A ſhort Time after, another Meeting being at the ſame Place, *Atkins* repeated his former Wickedneſs; and *W. Mullins thereupon* delivers the Warrant to an Officer, which *Atkins* perceiving, aware of the Danger, before the Warrant was ſerv'd, gets the ſaid *William*, and *Edward Brook*, another Friend then with him, arreſted in a ſham Action of Debt, (for neither of them ow'd him any Thing) by two Bayliffs, who violently ſeized, and threw them headlong into a Coach, and ſo hurried them to *Newgate*; and the Warrant againſt the wicked Rioter was never executed.

On the 7th of the 12th Month 1659, about ſeventy Friends were pluck'd by Force out of a Meeting at *Weſtminſter*, beaten, bruiſed, and their Cloaths torn by Soldiers and others, drag'd by the Hair of their Head, and knockt down as they came out, amongſt whom were,

Rebecca

Rebecca Poole, who was cruelly beaten, had her Head broke, and her Hat taken away.

Stephen Hart, the Maſter of the Houſe where the Meeting was kept, was beaten, knock'd down, and ſome of his Blood ſpilt.

Samuel Fiſher was alſo ſorely beaten, and loſt ſome Blood.

Ellis Hooks alſo was knockt down and drag'd about.

The Soldiers for a long Time together uſed to break up the Meeting held there after this manner, and ſaid, they had Orders from General *Monk* ſo to do.

4. *For refuſing to* Swear.

John Elſon for refuſing to take an Oath was fined four Pounds, and for Nonpayment ſuffer'd 5 Weeks Impriſonment.

5. *For* opening Shops *on the* Firſt Day *of the Week.*

Elizabeth Baker, Wife of the aforeſaid *Daniel Baker*, then Priſoner in the *Poultry* Counter, open'd her Shop Window on the firſt Day of the Week: Whereupon one *Maurice Thompſon* a Juſtice of the Peace, a fiery Zealot, comes thither, lifts the Door off the Hinges, and enters the Houſe, where finding the Woman and two of her Friends, namely, *Francis Brookſbank* and *Mary Pace*, he committed them all three to *Newgate*, where they remained about a Month.

John Foreſt, Servant to *Robert Billington*, for opening Part of his Maſter's Shop Window on the firſt Day of the Week, was committed to *New-*

gate, as was also *James Gresham* who was in *Bilington*'s House at that Time. *

Humphry Bach, *Anne Gould*, *John Tysoe*, and *Agnes Poole*, suffer'd Imprisonment for the like Offence. †

A Peculiar Case.

Solomon Eccles was imprison'd for going into a *Steeple-house* naked as a Sign unto the People; which Action, he said, was done by him in Obedience to the Lord's Requirings.

We have not taken Notice in this *Abstract* of that rigorous Sentence pronounced against *James Nailor*, by the Parliament in 1656, and most severely executed; in regard, that *Naylor* was, in the Cause of those Sufferings, justly ** censur'd by the Generality of his own Persuasion, to whom he was not reconcil'd again, till he had pass'd the bitter Pangs of a sincere ‖ Repentance. Howbeit 'twas very observable, that he endured his extreme Punishment, with a Patience and Magnanimity astonishing to the Beholders. And many were of Opinion, that had not the *Blindness* of their *Zeal*, who condemn'd him, been at least equal to the *Blackness* of his *Guilt*, a Punishment much more moderate might have sufficed.

II. NOR-

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* *The Mittimus, by which the five last were imprison'd, mentioned,* That they were found selling Meat and Bread, and that they made it their constant course to prophane the Lord's Day, by setting open their Shops.

† *This of Opening Shops on the first Days, was never an approved Practice amongst this People, for which see a Note at p. 95, 96 foregoing.*

** *'Tis credibly reported, that* George Fox *himself did take* Naylor *aside, and privately caution'd him, before he set out from* London *for* Bristol, *to beware of those* Women, *who after would idolize him, lest they should prove a Snare to him.*

‖ *See his Recantation,* &c. *in the* Appendix, No. 3.

II. NORFOLK.

1. For Nonpayment of Tithes.

Taken by Diſtreſs.

Anno.	L.	S.	D.		L.	S.	D.
1646. For	0	12	0	demanded, Goods worth	4	0	0
1657.	19	9	5		31	16	6
1658.	18	19	0		42	13	6
In all	39	0	5	Taken in all	78	10	0

By Impriſonment.

Henry Ward of *Hellgay*, had Goods taken from him for Tithes to the Value of 13*l.* and *Chriſtopher Good* of *Markham*, to the Value of 5*l.*

1657. *William Barber* was proſecuted in the *Exchequer* for Tithes, and committed to *Norwich* Caſtle in the 7th Month 1657, where he remained Priſoner a long Time.

1659. *Abraham Howes*, *John Goddard*, and *Henry Goddard*, were upon an *Exchequer* Proceſs impriſoned in the ſame Caſtle; though the Prieſt, their Proſecutor, had entred the Lands of the two latter, and taken what Corn he pleaſed, and had taken from the former two Cows worth 11*l.* for 5*l.* demanded.

In the 2d Month 1660, were committed to *Norwich* Caſtle, the following Perſons, *viz.*

Matthew King of *North Walſham*,
William Tilney,
Henry Halls the Elder of *Aſhbee*.

Robert Jacob was a Priſoner there on the ſame Account, in the Year 1656.

2. *For*

2. *For* Steeple-house Rates, Clerk's Wages, *&c.*

	L.	S.	D.		L.	S.	D.
For	0	6	0	demanded, Goods taken worth	0	14	0

3. *For* testifying *to the* Truth *in* Steeple-houses, Markets, *and* other publick Places.

Richard Hubberthorn, for declaring the Truth to the People in *Wymondham Steeple-house*, after the Priest had done, was committed to *Bridewel*, and the next Day sent to *Norwich* Castle, and kept there till the Sessions; where nothing of the Cause of his first Imprisoment was laid to his Charge: Nevertheless, the Justices pretended a Contempt of their Authority for his then appearing in Court with his Hat on, and therefore recommitted him to Prison, where he lay a long Time after.

James Lancaster, for declaring the Truth, and warning People to Repentance in the Streets of *Norwich*, was sent Prisoner to the Castle there in the Winter 1654. With him at that Time was *Christopher Atkinson*, who was also imprisoned. The *Warrants* for their *Commitment* were as follow,

JAMES LANCASTER's *Mittimus*.

Norwich,

"THESE are to require you, to take into your Custody, *James Lancaster* here-
" with sent, who lately came to this City from
" *Northseal* in the Island of *Walney* in *Lancashire*,
" and can shew no lawful Cause for his coming
" hither, but only to declare the Truth, as he
" calls it, and did in the Publick Market-place

" in

" in this City, gather together a great Compa-
" ny of rude and idle People, to the Diſturbance
" of the Peace of this City, and him ſafe keep,
" until he ſhall be delivered thence according to
" Law, and hereof fail not. *The 9th of* Decem.

" *To Mr.* Edward Shent *Keeper of the Com-*
" *mon Goal in the ſaid City.*

" Thomas Toſte, *Mayor.*

CHRISTOPHER ATKINSON's *Mittimus.*

" THESE are to require you to take into
" your Cuſtody, the Body of *Chriſtopher*
" *Atkinſon* herewith ſent, who lately came into
" this City from *Kendal* in *Weſtmorland*, and
" can give no Account of his Livelihood, nor
" ſhew any lawful Cauſe of his coming hither,
" but only to declare the Truth, as he calls it.

" *Thomas Toſte*, Mayor.

George Whitehead alſo about the ſame Time, for exhorting the People in *Peter*'s *Steeple-houſe* in *Norwich*, after the Prieſt had done, was ſent to the ſame Priſon, where, refuſing to pay the Goaler's exorbitant Demands for Lodging, they * lay in their Cloaths on the Floor; at the next Seſſions for the City, *James Lancaſter* and *George Whitehead* were diſcharged by the Court, but ſtill detained by the Goaler, under Pretence of Fees, ſeveral Weeks longer, until *he died*, after which, his Widow, of a more merciful Diſpo-

* *This was no ſmall Hardſhip, eſpecially to* George Whitehead, *who was then but a Youth about Eighteen Years of Age, and had been tenderly brought up.*

Diſpoſition, ſet them at Liberty. * *Chriſtopher Atkinſon* ſtill remaining Priſoner. A ſhort Time after, *George Whitehead* going to viſit † two of his Friends yet continued Priſoners, was by the Mayor's Order detained there about three Weeks, without any Cauſe but the arbitrary Will of that Magiſtrate.

Dorothy Waugh for preaching Truth, and teſtifying againſt Sin in *Norwich* Market, was kept Priſoner in the City Goal about a quarter of a Year.

Thomas Simonds, for aſking a Prieſt a Queſtion in a *Steeplehouſe* after Sermon, was ſent to *Norwich* Caſtle; being call'd at the enſuing Seſſions, and no Charge exhibited againſt him, he ought to have been diſcharged; inſtead of which, the Juſtices, taking Occaſion at his coming into Court with his Hat on, recommitted him for a pretended Contempt.

1656. *Alice Day*, for ſpeaking to a Prieſt in a *Steeple-houſe* at *Norwich*, was in Priſon there a long Time.

Thomas Bond went into an *Independent* Meeting in *Great Yarmouth*, and after their Teacher had done, ſpake to the People, till one of their Elders, call'd a *Deacon*, violently thruſt him down over an high Seat, to the endangering his Life, and then hal'd him out into the Yard, where he would have ſpoken to the People; but was there taken and ſent to Priſon, where he lay among Felons, and the Goaler would ſeldom ſuffer any Friend to viſit or relieve him.

Richard

* Atkinſon's *longer Impriſonment was, upon Actions laid againſt him by a Prieſt and an Attorney, for unwarrantable Expreſſions; for he, though under a Convincement of the Truth, was not found in that Patience and Meekneſs which becomes Sufferers for Religion. He afterward fell into groſſer Enormities, and at length into a deſpairing Condition.*

† Thomas Simonds *and another.*

Richard Clayton and *Elizabeth Court*, were impriſoned for ſpeaking in *Wymondham Steeple houſe*, after the Prieſt had done.

Edward Farne for ſpeaking, after the Prieſt had ended his Performances, in *Weſtfield Steeple-houſe*, was committed to *Norwich* Caſtle; and at the next Seſſions fined five Pounds.

4. *For* Meeting together *to worſhip* God.

John Cliſton and *Henry Lone* were taken out of a Meeting, where they and a few others were aſſembled to wait upon the Lord, and without any Breach of Law were committed to Priſon.

John Allen of *Lammas*, for having a Meeting in his Houſe was committed to Priſon; and when, at the Seſſions, the Cauſe of that Commitment appeared inſufficient, they enſnar'd him about his Hat, and thence took Occaſion to demand Sureties for his good Behaviour, which unreaſonable Demand he refuſing to comply with, was continued in Priſon.

5. *For refuſing to* Swear.

1656. * *Robert Jacob* of *Wymondham*, being choſen Conſtable, was conven'd before the Juſtices, and refuſing to take an Oath to qualifie him for that Office, was committed to Priſon. The ſame Man was afterward impriſon'd for Tithe, and died a Priſoner, being 80 Years of Age.

John

* *This Man was ſo old and infirm that he could not dreſs nor undreſs himſelf, without Help, and therefore might have been juſtly excus'd from that Office of Conſtable; for ſome Friend or other was fain to lodge with him in Priſon to help him to Bed and up again.*

John Goddard of *Rockland*, ſummon'd to ſerve on a Jury, at the Quarter-Seſſions, appeared there, but for refuſing to be ſworn, was fined 5 Pounds, and for not paying it was ſent to Priſon.

Thomas Dormer of *Taſlingham*, for refuſing to ſwear, was by the Juſtices at the Seſſions fined five Shillings. But one of the Juſtices then preſent, who approved not thereof, knowing the Man's Converſation and Integrity, paid down the Fine in Court, to prevent his Impriſonment.

William King, for refuſing to take an Oath, when ſummon'd to ſerve on a Jury, was at the Seſſions fined forty Shillings.

III. NORTHAMPTONSHIRE.

1. *For Non-payment of* Tithes.

By Diſtreſs.

Anno.	L.	S.	D.		L.	S.	D.
1657. *For*	3	19	6	*demanded,* *Goods taken worth*	29	15	0
1658.	3	8	4		9	10	0
In all	6	18	10	*demanded,* *Taken in all*	39	5	0

By Impriſonment.

1657. *Edward Roberts* of *Overſton*, at the Suit of *Lionel Godrick* his Pariſh Prieſt, was kept cloſe Priſoner in *Northampton* Goal twenty one Months, and there died: A Man of exemplary Patience and Innocence, and of an edifying Converſation. He had, before this hard Impriſonment,

ment, four Horſes taken away by the ſame Prieſt, worth twenty eight Pounds, for three Pounds three Shillings demanded.

1658. *Thomas Smallbone* of *Eadon*, was twice ſubpæna'd to *London* for three Pounds five Shillings demanded by the Prieſt of that Town, who at length obtained an Execution againſt him, by which he threw the poor Man into Goal, where he lay five Weeks, and in the mean Time they took away of his Goods to the Value of 9*l*.

William Vincent, for four Pence demanded for Tithes, was impriſoned, at the Suit of * *Thomas Andrews* Prieſt of *Wellingborough*, in *Northampton* low Goal among Felons, by whom he was much abuſed, being a very weakly Man, and had at that Time above a dozen Sores on his Body, ſo that he could not ſometimes go without Crutches, and had little Ability to help himſelf. His miſerable Caſe was repreſented to the Prieſt his Proſecutor, who notwithſtanding kept him there above a Year.

1659. *Margaret Parker* of *Aino* on the *Hill*, a poor Widow, having three Children, was impriſoned at *Northampton* two Years and three Months for Tithes of Corn and Hay, under a Mark in Value. This poor Woman ſuffered much, being cloſe confin'd among Murderers, Thieves, Whores, and ſome that were counted Witches, in a ſtrait naſty Place; and many of her Friends were not ſuffered to ſpeak with her, otherwiſe than through the Keyhole of the Door.

We alſo find impriſon'd at *Northampton*, the ſeveral Perſons following, for very ſmall Demands of Tithe, namely,

Robert

* *The ſame who procured the Impriſonment of* William Dewſberry *and others.*

Robert Curtis of *Colebigham*, a poor Shepherd,
Peter Mackerneſs impriſoned above a Year.
John Garrett, forty Weeks.
John Bett of *Aino* on the *Hill*, ſeven Weeks.

2. *For not paying* Steeple-houſe Rates *and* Eaſter Offerings, *&c.*

Anno.	L.	S.	D.		L.	S.	D.
1657.	For 0	10	3	demanded, Goods taken worth	1	13	8

William Richardſon and *William Page*, both of *Wellingborough*, were impriſoned for frivolous Demands, pretended to be due for Tithe of Calves and Eggs, and for Smoak Money, and *Eaſter* Offerings, beſides which the ſaid *William Page* had his Goods taken away worth four Pounds upon ſuch Pretences.

3. *For refuſing to* Swear.

1658. *Nicholas Day*, *Peter Mackerneſs* and *George Whitlock*, all of *Findon*, for refuſing to take an Oath at a *Court Leet* there, were fined each of them twenty Shillings, and for not paying thoſe Fines, had their Goods taken away as follows, *viz.*

From

From *Nicholas Day*				*L.*	*S.*	*D.*
Cattle worth				10	0	0
Two Feather Beds, three Feather Bolſters,						
One Pillow, a Covering for a Bed,						
A Braſs Kettle, ſeven Pieces of Pewter,				9	10	0
A Braſs Mortar and Peſtle,						
One Pewter Candleſtick,						
One Pewter Flaggon,						
One Pewter Porringer,						
Three Pewter Salts, all valued at						
For 20 *s.* Fine,	Taken in all			19	10	0
From *Peter Mackerneſs*,						
Eight Kine, worth		13	0	0	13	2	6
Two Pewter Diſhes		0	2	6			
For 20 *s.* Fine.						
From *George Whitlock*,						
For 20 *s.* Fine, five Cows, and one Horſe, worth					23	10	0
For 3 *l.* Fines,	Taken in all				56	2	6

Richard Ellard, having faithfully ſerved his Apprenticeſhip to a Shoemaker in *Northampton*, was not permitted to take up his Freedom, becauſe he conſcientiouſly ſcrupled to take the Oath uſually adminiſtred on that Occaſion.

4. *For declaring the* Truth *in the* Steeple-houſes, Publick Places, *&c.*

1654, *William Dewsberry*, being in the Street at *Wellingborough* about the beginning of the 10th

Month, *Thomas Andrews*, Prieſt of that Town, called to him thus, *Give over deceiving the People, leſt the Plague of God fall upon thee.* William replied, *Wherein do I deceive them?* The Prieſt anſwered, *In telling them there is no Original Sin:* William aſked him again, *Didſt thou hear me ſay ſo?* To which the Prieſt made no Anſwer, but went away. About three Weeks after, *William* went into the *Steeple-houſe* there, waited till the Prieſt had done, and then ſpake to the People, who gave due Attention. After which he thus accoſted the Prieſt, *Thou haſt accuſed me of deceiving the People, prove thy Accuſation now before them, or aeknowledge the Falſhood of it.* But the Prieſt, without anſwering, departed. Hereupon *William* was haled out of the *Steeple-houſe* into the Yard, by a certain Perſon there; in the Yard he took another Opportunity of declaring Truth to the People, who ſtood quietly to hear him, till the *High Conſtable* came and laid hold of him, and led him to the Market Place, ſaying, *He would bring Evidence againſt him for Blaſphemy:* After a ſhort time he was let go again, and lodged at a Friend's Houſe that Night. On the next Day being the 28th of the 10th Month a Conſtable took him with a * Warrant, and had him to a Juſtice of the Peace, who committed him to *Northampton* Goal; the *Mittimus* was ſaid to contain a Charge of *Blaſphemy*; which made *Dewsberry* deſire a Copy of it, but was refuſed.

By the ſame *Mittimus* was ſent to Priſon with him *Joſeph Storr*, who came with him to the Juſtice's as a Friend to ſee the Iſſue of his Examination, for it ſeems, the Juſtice's little Prudence made

* *The Warrant had not his Name in it, but was for the apprehending one call'd a* Quaker.

made no Diſtinctions, 'twas enough to him, that they were both *Quakers*. In the Priſon they were kept, twelve Steps under Ground, among Thieves and Murderers, till the *Quarter Seſſions* held the 10th of the 11th Month, when they were brought before the Juſtices, where their * *Mittimus* was read, but a Copy of it again refuſed them. The Juſtices took at that time no farther Cognizance of their Cauſe, but remanded them to Priſon till the next Aſſizes, to be held on the 10th of the 1ſt Month following: Before which time, *Henry Williamſon* was committed to the ſame Priſon, having been firſt much beaten and abuſed by the People, to whom he would have ſpoken, when the Prieſt had done, in the *Steeple-houſe* at *Beiteren*.

On the 10th of the 1ſt Month 1654. the Aſſizes began, at which thoſe three, *Dewsberry*, *Storr* and *Williamſon*, were brought before the Judges, *Hales* and *Windham*, who after ſeveral † Examinations, required Sureties for their good Behaviour, which they refuſing to find, were recommitted, and kept as before in the naſty low Goal among Felons till another Aſſize. But in the mean time ſeveral others were added to their Number, *viz.*

John Whitehead, who went into *Wellingborough* Steeple-houſe on the 3d of the 10th Month 1654. where he waited quietly till their publick Worſhip was ended; and then asked the Prieſt ſome

* Note. *That* Francis Ellington, *who came to hear the Trial of his Friends at this* Seſſions, *was enſnared by the Juſtices under Pretence of a Miſdemeanour, in ſending a Letter to one of them; whereupon they required Sureties for his good Behaviour, which he refuſing to give, was alſo committed, till the Seſſions on the 24th of the 2d Month* 1655, *and after that continued with the reſt.*

† *See thoſe* Examinations *in the Appendix*, No. IV.

Month, *Thomas Andrews*, Prieſt of that Town, called to him thus, *Give over deceiving the People, leſt the Plague of God fall upon thee.* William replied, *Wherein do I deceive them?* The Prieſt anſwered, *In telling them there is no Original Sin:* William aſked him again, *Didſt thou hear me ſay ſo?* To which the Prieſt made no Anſwer, but went away. About three Weeks after, *William* went into the *Steeple-houſe* there, waited till the Prieſt had done, and then ſpake to the People, who gave due Attention. After which he thus accoſted the Prieſt, *Thou haſt accuſed me of deceiving the People, prove thy Accuſation now before them, or acknowledge the Falſhood of it.* But the Prieſt, without anſwering, departed. Hereupon *William* was haled out of the *Steeple-houſe* into the Yard, by a certain Perſon there; in the Yard he took another Opportunity of declaring Truth to the People, who ſtood quietly to hear him, till the *High Conſtable* came and laid hold of him, and led him to the Market Place, ſaying, *He would bring Evidence againſt him for Blaſphemy:* After a ſhort time he was let go again, and lodged at a Friend's Houſe that Night. On the next Day being the 28th of the 10th Month a Conſtable took him with a * Warrant, and had him to a Juſtice of the Peace, who committed him to *Northampton* Goal; the *Mittimus* was ſaid to contain a Charge of *Blaſphemy*; which made *Dewsberry* deſire a Copy of it, but was refuſed.

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† *See thoſe* Examinations *in the Appendix*, No. IV.

Queſtions concerning his *Doctrine and Practice*, to which the Prieſt made no Anſwer, but went away, calling him *Madman*; however, the People, who generally ſtaid, were ſoon convinced, he was not ſo: For his powerful preaching, and rational expoſing the Prieſt's Deceit, had Place with many of them. The Report of which ſo nettled the Prieſt, that he propos'd a publick Diſpute with *John*, at a time and Place appointed.

That Conference made the Prieſt yet more uneaſy, for he miſt his Aim, which was to have got ſome Matter for Complaint to the Magiſtrates. A little time after, he ſends a Meſſage to *John* to meet him at Mr. *Pentlow's* (who was a Juſtice of the Peace) that he might hear and determine the Diſpute: This Snare was laid too open, and anſwer was returned, that he muſt appoint ſome other Place: He then ſends for *John* to met him at a *Lecture* in the *Steeple-houſe*, where ſeveral other Miniſters and People were to be: This he accepted, came thither, and quietly waited till their Service was over: And then he propoſed a Queſtion to the Miniſters there, which they refuſed to anſwer; but *Andrews* the Prieſt began to accuſe *John*, who readily defended himſelf with plain Truth to the Conviction of many of the People; ſo that the Prieſts being drove to their laſt Argument, *Byfield*, Parſon of *Dorrington*, laid violent Hands upon *John*, and dragg'd him by Force out of the *Steeple-houſe*. A Warrant was procured to apprehend him as a Vagrant, and he was carried before two Juſtices met together on purpoſe: Upon Examination he denied his being a Vagrant, and told them he could prove both his Habitation and manner of living by one of his Neighbours, a ſubſtantial Man, who was at Hand, if they would admit him to come in.

Upon

Upon this *Marmaduke Storr* was call'd, and informed them of the Place of *John's* Reſidence, and *that he had a Wife and Family whom he reputably maintained.* Then they aſked *Marmaduke* his *Name and Place of Abode, and what was his Buſineſs in thoſe Parts?* He told them his Name, *and that he lived at* Holderneſs *in the Eaſtern Parts of* Yorkſhire, *that he was a Grazier, and held Land for that Purpoſe; that he came thither to viſit and help his Brother* Joſeph Storr *Priſoner at* Northampton; *and was going thence into* Staffordſhire *to* * *renew the Leaſe of his Farm then expiring.* The Account he gave both of himſelf and his Neighbour was ſo unexceptionable, that the Juſtices were at a Stand; and after ſome Conſultation with the Prieſts, dropt the Buſineſs of Vagrancy, and concluded to enſnare them both another Way. They aſked *Marmaduke* whether he would ſwear to the Truth of what he had ſaid; and finding that he would not, they tendred them both the *Oath of Abjuration:* They anſwered, that they had ſufficiently demonſtrated their good Affection to the Common-wealth, in aſſiſting it both with their Perſons and Eſtates in time of its greateſt Straits, and that they were well known to be no Papiſts, howbeit they could not ſwear for Conſcience Sake: They required of them Sureties for their good Behaviour, upon refuſing which, they were committed to Priſon on the 17th of the 1ſt Month 1654, and at the next Seſſions order'd to be kept till the Aſſizes.

* *Being prevented of renewing his Leaſe by this Impriſonment, his Family was forced to remove and carry off their Stock at a Days Warning to their great Detriment.*

1655. *Edward Ferman*, on the 15th of the 2d Month, went into *Frandon* Steeple-houſe, and ſtood there peaceably: The Prieſt called thrice for the Officers to take him away, which they did, and forced him out of the Houſe; when the Prieſt had done, and was coming out, *Edward* went in again and ſpake to the People: Upon which the Prieſt returns to his Pulpit, names a Text, and deſires the People to tarry; this he did on purpoſe that he might pretend an Interruption, then coming down, he charges a Conſtable with *Edward*, and has him before a Juſtice, for diſturbing him: but that not being well made out, the Juſtice committed him to Priſon as a Vagrant for three Months.

Thomas Cockett of *Dingly*, hearing of the ſaid *Ferman*'s Impriſonment, forthwith applies to the Juſtice that committed him, and acquaints him that *Ferman* was no Vagrant, but an honeſt induſtrious Man, and worked diligently for his Living, being a Shoemaker. The Juſtice, inſtead of eaſing the injur'd Man, turns upon the Complainant, and Demands of him Sureties for his good Behaviour, under Pretence of an * abuſive Letter ſome time before written to one *John Brown*,

---

A Copy *of that* Letter.

John Browne,

* *I went to* William Steel's *Houſe, where was a Friend Priſoner, and deſired to ſpeak with him, he told me he had an Order from thee, that none may ſpeak with him: Is this to do as thou wouldſt be done unto? Thou haſt a Light of Chriſt in thy Conſcience, which bears witneſs with the Law of God, and tells thee thou ſhouldſt do as thou wouldſt be done unto. In perſecuting one of Chriſt's little ones thou haſt done it unto him, and Woe is thy Portion. A Lover of that which is pure in thy Conſcience.*

The 4th of the 1ſt Month 1654-5. *Thomas Cockett.*

Brown, a Juſtice of the Peace; and becauſe he refuſed to find Sureties ſent him to Priſon: The Goaler would not give him a Copy of his Mittimus; but when it was read at the next Seſſions, the principal Charge was his writing that Letter; wherefore he deſired the Letter might be produced and read, to ſee whether it contained any thing unlawful, but that was not granted; and the Court ordered his Continuance in Priſon till the Aſſizes.

At the Aſſizes the 21ſt of the 5th Month 1655, the aforeſaid *William Dewsberry*, *Joſeph Storr*, *Henry Williamſon*, *Francis Ellington*, *John Whitehead*, *Marmaduke Storr*, and *Thomas Cockett*, were brought before Judge *Atkins*, who after a long * Examination, becauſe they refuſed to give Sureties for the good Behaviour, recommitted them to their naſty Priſon, where they were detained about ſix Months longer.

On the 24th of the 4th Month 1655, *John Hutchin* went into the *Steeple-houſe* at *Wellingborough* and there ſtood ſilent, till the Prieſt called to the Officers to take him out, which was done, before his Sermon was half done: After their Worſhip they releaſed him, till about nine Days after; when *Michael Patteſon* of the ſame Town went alſo to the Steeple-houſe, and ſtood ſilent: The Prieſt ordered him to be taken away, which was done. Next Day they were both carried before a Magiſtrate, who, conſulting with the Prieſt, ſent them to Priſon, though no Accuſer, but the Prieſt, appear'd againſt them.

In the 11th Month 1655, by an Order from *Oliver Cromwell*, the following Perſons were diſcharged from their diſmal Durance in *Northampton* Goal, *viz.*

* *See the Appendix*, No. V.

William Dewsberry and *Joseph Storr*, having been there fifteen Months.

Henry Williamson, *John Whitehead*, *Marmaduke Storr*, and *Thomas Cockett*, after about 10 Months Confinement.

Francis Ellington, thirty eight Weeks.

Edward Ferman, thirteen Weeks.

John Hutchin and *Michael Patteſon* twentyeight Weeks.

During their Impriſonment, divers of their Friends that came to viſit them, were not ſuffered to come near them, but taken and ſent out of Town with a Paſs. Among others who came to ſee them, was

Thomas Goodaire, who being repuls'd by the Goaler, and going from the Priſon met the *Mayor* and ſome *Aldermen* in the Street, to whom he ſpake thus, *Men, ſee what is the Fruits of the Miniſtry of this Nation, and what it has brought forth, for Wickedneſs and Perſecution abound; and thoſe that ſay they are Chriſtian Magiſtrates, and perſecute the Innocent, are Heathens and know not God.* Adding, that *they could not produce one Scripture to prove that ever any Chriſtian Magiſtrate did perſecute any Man, as they had done, who caſt his Friends into Priſon.* Incenſed at this ſevere Reproof, they committed him to Priſon about the 13th of the 5th Month 1655, where he lay about eleven Weeks.

1655. *Mary Horne* was committed to *Bridewell* by * *Peter Whaley* Mayor of *Northampton* for ſpeaking to a Prieſt in a *Steeple-houſe* there theſe Words,

* *This Mayor was of a Cholerick Diſpoſition; for when* Walter Ferr *came before him with his Hat on, he threw it into the Channel. At another time* Michael Gainer *having ſent him a Book, he threw it into the Fire. He was in the Time of his Mayoralty taken ſick on a Journey and died ſuddenly.*

Words, *Give over deceiving the People, leſt the Judgments of the Lord fall upon thee.*

Another Woman was ſent away with a Paſs by the ſame Mayor, for preaching Repentance in the Streets.

Thomas Stubbs, exhorting the People in the Town of *Daventry*, was apprehended and committed to Priſon by a Juſtice of the Peace, ſo knowing in the Laws, that when *Thomas* asked him, *By what Law he impriſoned him*, he anſwered, *By the ſame Law that all* Quakers *muſt go to Priſon.* After thirteen Weeks he was releaſed at the Seſſions in the 11th Month 1655, and ſentenced to be ſent out of the County: But after a ſhort time he came thither again, and was at a Meeting at *Iſham* on the 7th of the 12th Month, whence he was taken by two Juſtices, and committed as a Vagrant to *Bridewell*, and there cruelly whipt, and ſuffered much Hardſhip, not being permitted to have Neceſſaries for his Money.

Elizabeth Hunt was impriſoned fourteen Weeks in *Northampton* Goal, for ſpeaking to the Prieſt in *Wellingborough* Steeple-houſe, after his Worſhip was ended.

1656. *Anne Richardſon*, for the like Offence at the ſame Place, was impriſoned eight Weeks.

1657. *William Ireland* went to *Findon* Steeple-houſe on the 13th of the 7th Month, and when the Prieſt had done and was going out, ſaid thus to the People; *Fear God, he is worthy to be feared of all thoſe that know him, and mind the Light of Chriſt in you, which ſhews you the Evil of your Ways.* For this he was apprehended and ſent to to *Bridewell* for ſix Months, where he was unmercifully whipt, and ſo cruelly us'd that he grew exceeding weak, and though he liv'd out the

the time of his Impriſonment, preſently after died.

Anne Corbey, went into the *Steeple-houſe* at *Burton Latimer*, *Anne Pell*, who accompanied her thither, ſtaying without in the Grave-yard; when the Prieſt had done and was going out, *Anne Corbey* exhorted the People *to fear God, and to mind the Light of Chriſt Jeſus within them, which was a ſure Teacher, and witneſſed againſt the Evil of their Doings.* The Prieſt went out, and the ſaid *Anne Pell* in the Grave-yard, ſaid to him, *May I ask thee one ſober Queſtion?* He anſwered, *You may, if you will tell me your Name.* She told him; but his Wife ſtruck her on the Face, and he himſelf ſtaid not to hear her Queſtion; but haſtened to a Juſtice his Acquaintance hard by, who upon the Prieſt's Complaint, without convening the Accuſed to anſwer for themſelves, made out a Mittimus, and gave it a Conſtable, who took and carried them to *Northampton* Goal, where they lay eleven Weeks, and no Breach of any Law was proved againſt them.

1657, *Rebecca Peake* of *Wellingborough* ſpeaking to the Juſtices at a Seſſions, and deſiring them in the Fear of the Lord to conſider, *Whether ever the People of the Lord perſecuted any? or whether they were not perſecuted themſelves*, inſtancing *Jeremiah, who was caſt into the Dungeon*, Daniel *into the Lion's Den, and that* Chriſt *himſelf was crucifi'd as a Blaſphemer*, was ſent to Priſon. In the next Year ſhe was again impriſon'd for ſpeaking to the Prieſt in the *Steeple-houſe* at *Oundle*, after his Sermon, and deſiring him to prove his Call to the Miniſtry by Scripture before the People.

Mary Bottom was committed to Priſon, for ſpeaking to the People at *Iſham* after Sermon there: Her *Mittimus* order'd three Months Impriſonment; but when the Goaler under his Hand

Hand ſigniſi'd to the Juſtice who committed her that that time was expired, he ordered her farther Continuance there till the Seſſions: So that ſhe was impriſon'd in all twenty ſix Weeks.

1658. *John Green* of *Bugbrook*, for ſpeaking to the Prieſt of *Harpoole* as he was preaching in *Bugbrook* Steeple-houſe, was committed to *Northampton* Goal, and there kept Priſoner about half a Year.

John Rogers of *Wellingborough*, for ſpeaking to the Prieſt of *Findon* after his Service was over, was impriſoned forty Weeks.

1659. *Elizabeth Hunt* and *Mary Bottom*, were again impriſoned in 1659, the latter, for ſpeaking to the People in *Wellingborough* Steeple-houſe, before their Preacher came, theſe Words, *Turn your Minds within to the true Teacher of* Iſrael, *which will never deceive you, for all Teachers without will deceive you.* The former, applying to the Prieſt at his Houſe in the other's Behalf, was alſo ſent to Goal with her, by the ſame *Mittimus*, as a Diſturber of the Prieſt and People at their Worſhip, though ſhe was not there. At the next Seſſions being the 13th of the 2d Month 1659, they were indicted, brought to Tryal, and fined five Pounds each, and continued in Priſon till releaſed by the Committee of Parliament.

5. *For* Meeting *together, and going to* Meetings.

1656. *Henry Hall* of *Newport* in *Buckinghamſhire*, and ſeveral other Friends, going to a Meeting at the Houſe of *John Hart* of *Toſſiter*, were ſtopt in the Streets, and fined ten Shillings each, for travelling on the Sabbath. Several of them had

had their Horſes taken away, and one was put into the Stocks, and there kept four Hours.

1656, *Thomas Goodair* preaching in a Meeting at *Old*, was taken thence, and by two Juſtices ſent to *Northampton* Goal, where he lay among Felons in a Place twelve Steps under Ground ſixteen Weeks.

On the 26th of the 3d Month 1656, was a Meeting in a Field belonging to *William Lovel* of *Hardingſtone*, where *Thomas Stubbs* was preaching, when one Captain *Pinkerd* with ſeveral Horſemen of the County Troop came, and demanded the Preacher: *William Lovel* deſir'd to know by what Authority they came upon his Freehold, but the Captain refuſed to ſhew any, only ſaid, that he had Orders from Major *Butler* to break up that Meeting. Then he asked *William Lovel whether he owned that Meeting*, he anſwered, *Yes*. Whereupon the Soldiers were ordered to take him Priſoner, which they did, and with him *John Crook*, *John Samm* and *Thomas Stubbs*, violently haling the ſaid *Thomas* away as he ſtood preaching. They were kept in the Field under Guard ſome Hours, whilſt the Captain went to the Prieſt's Houſe to carouſe, and conſult what to do with the Priſoners: At length the Soldiers were order'd to carry them to *Northampton* Goal; whither being come, and the Goaler opening the Door to receive them, one of them asked him, whether he had any *Mittimus*? He anſwered, *If you will come in, I will receive you*, they anſwered, *we ſhall not commit our ſelves*. The Captain ſeeing this, ordered the Soldiers to put them in by Force, which was done: They demanded of the Goaler their Liberty, being illegally committed; he replied, by Captain *Pinkerd*'s Order *I have received you, and ſhall detain you*: So he put them into the Lower Goal among Thieves and

and Murderers, and denied even their Wives and Children the Liberty of viſiting them. *William Lovel*, in a ſhort time, by his Wife's Application to Judge *Glinn* at *London* procured an *Habeas Corpus* to remove him thither, where having given Bond for his Appearance the next Term, he returned home; but four Days after was by order of Major *Butler* taken from his own Houſe, and without any Cauſe aſſigned committed Priſoner to the *Marſhall* about ſixteen Days: He afterwards appear'd at the Term, and was diſcharged. The others yet continuing in Priſon.

1657. The aforeſaid *William Lovel* met with farther Trouble on the following Occaſion. A Neighbour of his in the Town, meeting him in a Smith's Shop, ſays to him, *William Lovel, you have forſaken the Miniſters of Chriſt, and the Ordinances of Chriſt, and are led away with Error and Deceit*; to which *William* replied, *Thou art miſtaken, The Miniſters of Chriſt and the Ordinances of Chriſt I own, but thoſe whom thou calleſt the Miniſters of Chriſt, and the Ordinances of Chriſt, them I deny, for they are the Miniſters of the Devil and his Ordinances.* And at another time diſcourſing with the ſame Man, *William* had affirmed, *That the Scripture was not the Word of God, but a Declaration of the Word*, quoting *John* i. 1. From theſe Diſcourſes Occaſion was taken to indict him at the Seſſions, where the Grand Jury found two Bills againſt him, one for *Blaſphemy*, in ſaying, *The Scriptures were not the Word of God*, the other, for Slander, in calling *the Miniſters, Miniſters of the Devil.* Upon this he was impriſoned about five Weeks, and then bail'd by ſome Body, who unknown to him, had been bound for his Appearance next Seſſions; at which he was * fined by the Juſtices thirty Pounds, and ſent

* *The next Day after the Seſſions,* William's *Wife went to* Francis Harvy

ſent to Goal till he ſhould pay it, where he remained in all about a Year and an half, and then was diſcharged by an Order from *Richard Cromwell* and his Council.

Francis Ellington of *Wellingborough*, being at a Meeting there, one *Lane* came and diſturb'd them, charging the *Quakers* with preaching the *Doctrine of Devils*, and *Damnable Doctrine*, and being aſked, *wherein?* ſaid, *In preaching that Chriſt has enlightned every Man that comes into the World*, and *that Chriſt in Man is a ſufficient Teacher, and that he needs no other.* After which the ſaid *Lane* began to boaſt of *his own Attainments, and what his God had done for him in the Work of Converſion*, in a Phariſaick and Hypocritical Strain: At which *Francis Ellington*, a little moved, anſwered, *Thy God I deny and trample under my Feet, and the God of all thoſe that deny the Light of Chriſt Jeſus.* Upon this, *Lane*, the Prieſt of the Pariſh, and ſome others, laid their Heads together, and preferred an Indictment againſt *William*, wherein they charged him, that when *Lane* and he were diſcourſing concerning the *True God*, he had blaſphemouſly ſaid to *Lane*, *Confounded be thy God*: To this *Lane* ſwore, and his Evidence was taken, in Proof of the Indictment, though Ear Witneſſes were preſent to have proved the Contrary, but were not admitted. The Jury found him guilty of *Blaſphemy*, and he was ſentenced to the Houſe of Correction for ſix Months, where

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Harvy *Chairman of the Seſſions, and expoſtulated with him about the Sentence paſſed upon her Husband: After ſome Diſcourſe he told her, that had it not been for him, her Husband had been fined three times as much; and that, to tell her Truth without diſſembling, 'twas not only the Fine they aimed at, but it was her Husband's Life they thirſted after; meaning the ſaid Major* Butler *and* John Browne, *Juſtices, who were violent Perſecutors of the* Quakers, *as was alſo* John Manſell, *another Juſtice in that County.*

where he was cruelly whipt, and underwent other barbarous Uſage.

William Vincent of *Wellingborough*, riding about ſix Miles from Home to a Meeting on the firſt Day of the Week, was ſtopt, by Order from a Juſtice of the Peace, and had his Horſe detained all Night; and afterward his Goods worth 15 Shillings were taken away, for a pretended Fine of 10 Shillings, for travelling on the *Sabbath*.

Thomas Olive, riding to a Meeting through *Northampton*, had his Horſe detained all Night, for ten Shillings demanded for travelling on the Sabbath-Day; but the next Day they return'd him again.

Rebecca Peake, for going to a Meeting, was fin'd ten Shillings, which was levied upon her Huſband's Goods.

SECT.

SECT. VIII.

Containing the Sufferings in *Nottinghamſhire*, *Oxfordſhire*, *Rutlandſhire* and *Shropſhire*.

I. *NOTTINGHAMSHIRE.*

1. *For Nonpayment of* Tithes.

John Cooper of *Skekbie*, becauſe for Conſcience ſake he could not pay Tithe, had 3 Cows taken from him worth ten Pounds, for only Sixteen Shillings at firſt demanded.

William Claytor of *Elton*, was ſubpæna'd, at the Suit of *Dove Williamſon* Prieſt there, to the Court of *Exchequer* in *London*, to appear there perſonally, which he did, nevertheleſs, he not employing an Attorney, was committed to the *Fleet*, as if he had not appeared, and was there impriſoned two Years: In which Time, the Prieſt and his Servants made Spoil of his Goods at Home, carrying off an whole Load of his Corn together. He was afterward ſued by the ſaid Prieſt in the Court of *Common Pleas*, in an Action of Debt, and at an Aſſize at *Nottingham*, the Jury gave the Prieſt twenty Pounds; upon that Verdict Execution was awarded, and his Goods taken by Bayliffs to the Value of 42*l.* and he was kept Priſoner 3 Years and a Quarter.

William

William Smith of *Beſthorp*, impriſoned nineteen Weeks.

Edward Langford of *North Sellingham* was impriſoned about 7 Weeks —— And in the next Year again caſt into Priſon, where he remained ſeveral Years.

Thomas Elſham of *Gerton* was alſo impriſoned for not paying Tithes.

Robert Morſin of *Workſon* was a Priſoner on Account of Tithes in the 3d Month 1660, having then been there forty Weeks.

William Thorp of *Gerton* was impriſoned on the ſame Account.

2. *For not paying* Steeple-houſe-Rates.

	L.	*S.*	*D.*		*L.*	*S.*	*D.*
For	0	4	4	*demanded, Goods taken worth*	0	12	0

3. *For* declaring Truth *in* Publick.

1649, *George Fox*'s firſt Impriſonment was at *Nottingham* in the Year 1649, which was before the Name *Quaker* was given to him or others; the Cauſe was, his oppoſing the Prieſt in his Preaching at the great *Steeple-houſe* there. After he had been ſome Time in the Priſon, the High Sheriff, *John Reckleſs*, ſent for him to his Houſe, and the Sheriff's Wife met him in the Hall, and took him by the Hand ſaying, *Salvation is come to our Houſe*: For his Speech in the *Steeple-houſe*, wherein he had magnified the Teaching of God's Spirit, had a good Effect on many; and the Sheriff and his Wife and Family were wrought upon, ſo that they entertained and lodged him courteouſly at their Houſe: And the Sheriff himſelf was ſo changed, that he preached Repen-

tance to the People in the Streets the next Market-Day; Some others alſo in the Town were mov'd to ſpeak to the Mayor and Magiſtrates, and to the People, exhorting them to repent. This incenſed ſome of the Magiſtrates, who ſent for him, and committed him again to the Common Priſon, from whence at length he was releaſed without being brought to any Trial. At another Time he went into the *Steeple-houſe* at *Mansfield-woodhouſe*, and declared the Truth there; but the People fell upon him, and ſtruck him down, almoſt ſmothering him, and cruelly beat and abus'd him with their Hands, Bibles and Sticks. Then they haled him out, though hardly able to ſtand, and put him into the Stocks, where he ſat ſome Hours; and they brought Horſewhips, threatning to whip him. After ſome Time they had him to the Magiſtrate, who ſeeing how they had abuſed him, ſet him at Liberty, nevertheleſs the rude Multitude ſtoned him out of the Town.

Mary Leadbeater and *Anne Fricknall*, were much abuſed, and ſet in the Stocks, for ſpeaking to a Prieſt at *Mansfield-woodhouſe*.

4. *For not* putting off the Hat.

Robert Wilde of *Wellerton*, for not putting off his Hat in Court, was fined 3*l.* 6*s.* 8*d.*

5. *For* Meeting *together, and going to* Meetings.

George Rogers of *Wellam*, for going a few Miles to a Meeting on a firſt Day, had his Horſe taken and kept from him two or three Days; after which

which they diſtrained his Goods worth 11*s.* for a pretended Fine of 10*s.* for breaking the Sabbath.

On the 7th of the 9th Month 1659, was a Meeting at *Newark* upon *Trent*, where *William Dewsberry* preached, but was inſulted and much abuſed by a diſorderly Rabble that came in: However, the Meeting was held, through much Diſturbance, and at the cloſe of it, another was appointed to be at the ſame Place on the 11th of that Month, the firſt Day of the Week, at which, while the Teſtimony of Truth was declaring, a rude Multitude broke in, and violently thruſt down both Men and Women, buffeting, thruſting, punching, and ſtoning them, ſo that ſome of them were knockt down, others had their Teeth beaten out, and their Faces bruiſed: Women had their Head-cloaths pull'd off, and after this inhumane manner did they for a long Time together abuſe about an hundred Perſons there met; * who bore all patiently, knowing the Goodneſs of the Cauſe they ſuffered for.

Peculiar Caſes:

Elizabeth Hooton, paſſing on the Road, upon the 2d of the 2d Month 1660, was abus'd, beaten with many Blows, and knockt down, and afterward put into the Water, by one *Jackſon*, Prieſt of *Selſton*.

William Glaſſon of *Nottingham*, being aſk'd, *Whether the Scriptures were the Word of God*, anſwer'd, *That he did not own them to be the Living Word, but a true Declaration of the Word.* For this he was impriſoned 14 Weeks.

* *Theſe Things were done on the Day they call'd the* Sabbath, *by a People who deem'd it a Profanation of that Day to travel five Miles to a Meeting; and whoſe Conſciences would have been very uneaſy to have done any honeſt Labour at that Time.*

II. *OXFORDSHIRE.*

1. *For Non-payment of* Tithes.

1657. *Alexander Harris*, for not paying Tithe, was impriſoned upon two Actions againſt him, one by the Prieſt, the other by an Impropriator: After he had ſuffered 3 Years and 3 Months Impriſonment, he was taken ſick; which being repreſented to his Proſecutors, they took Compaſſion of his Caſe, and freely diſcharged him. But for the future, their Deputy always took the Corn off the Ground for the Tythe in what Quantities he pleaſed.

William Cole of *Charlbury*, proſecuted for eight Shillings Tythe in the *Exchequer*, for refuſing to ſwear to his Anſwer given in was ſent to Priſon about the middle of the 12th Month 1657: He was alſo proſecuted by an * Impropriator, and on his Account detained the longer in Priſon. He died a Priſoner for his faithful Teſtimony againſt the Oppreſſion of Tithes.

Thomas French of *Upper Norton* was impriſon'd, at the Suit of *William Thomas* a Lawyer and Tithe Renter, 3 Years and 3 Months, for a Demand of eleven Shillings.

1659. *Benjamin Staples* of *Chadlinton*, was ſubpæna'd into the *Exchequer*, and for refuſing to ſwear to his Anſwer there, impriſoned forty Weeks.

Thomas Taylor of *Norley*, for refuſing to pay Tithes to the Prieſt, was impriſoned by Order of the Committee of Safety.

Timothy

* *This Impropriator, while* Cole *was in Priſon, took of his Goods to the Value of twenty Pounds for five Pounds demanded.*

Timothy Poultney of *Adderbury*, for a Demand of 4*l.* for Tithe, was impriſon'd at *Oxford* 15 Months.

Edward Boucher of *Milcomb* was alſo impriſoned at *Oxford* for not paying Tithes.

2. *For not paying* Steeple-houſe Rates.

Taken FROM	L.	S.	D.		L.	S.	D.
Edward Vivers of *Banbury for*	0	10	0	*demand, Goods worth*	1	8	0
Nathaniel Lamprey *of the ſame*	0	1	4		0	2	2
In all	0	11	4	*demanded,*	*Taken* 1	10	0

The following Perſons alſo had their Goods taken away on the ſame Account, *viz. James Wagſtaff* and *George Tomkins*, both of *Banbury*, and *Benjamin Staples* of *Chadlinton*.

3. *For not* putting off the Hat

1655. *Thomas Cole* of *Banbury*, going into the Court at Seſſions, to hear the Trial of *Anne Audland*, for not putting off his Hat was fined 5*l.* and ſent to Priſon, till the ſame ſhould be paid.

Simon Thompſon and *Nathaniel Knowles*, for not putting off their Hats to *William Fines*, Lord *Say*, ſo called, were committed to *Oxford* Goal, and kept there two Months; and at the next Seſſions were ſent to the Houſe of Correction, and detained there almoſt eight Months, *Nathaniel Knowles* being whipt there ſeveral Times, and us'd otherwiſe with much Cruelty.

Ellis Hookes was much beaten and abuſed by Sir *William Waller*, his Lady, and Servants, and had his Hat taken away, at their Houſe at *Stanton Harcourt* in *Oxfordſhire*, whither he went

to ſee his Mother, becauſe he did not pay to the Knight and his Lady the Hat Honour and uſual Compliments, the Refuſal of which at that Time look'd ſtrange. They afterward by Letter ſo incens'd his Father againſt him, that he turn'd him out of Doors.

4. *For refuſing to* Swear.

Richard Farnſworth of *Tickhill* in *Yorkſhire*, walking with a Friend up *Banbury* Street, met the Mayor and *William Allen* a Juſtice: The Juſtice look'd furiouſly upon *Richard*, and ſtruck off his Hat: After which they ſent him to Priſon, and on the Morrow tendered the Oath of *Abjuration*, which he refuſing, they told him, *If he would pay the Goaler's Fees, and go out of Town that Night, he ſhould have his Liberty*, but he would promiſe neither, thinking both unreaſonable; ſo they recommitted him by a *Mittimus* for refuſing the Oath, and he was kept Priſoner there above ſix Months.

Jane Waugh, after ſhe had been in Priſon 5 Weeks, was recommitted by an Order of Seſſions for refuſing the Oath of *Abjuration*.

James Wagſtaff of *Banbury*, was fined forty Shillings by the Mayor, for refuſing to ſwear, and his Goods were taken by Diſtreſs for the ſame.

5. *For* Meeting *together and* going to Meetings.

William Potter of *Tadmorton*, for going to *Banbury* to a Meeting on the firſt Day of the Week, had his Horſe taken from him: After half a Years keeping, the Horſe was ſold for 3*l.*

and

and nothing returned to the Owner. The Forfeiture was ten Shillings, but the reſt, it ſeems, was charg'd for the Horſe's Keeping.

William Burroughs of *Geydon* in *Warwickſhire*, had two Horſes worth 12*l.* taken from his Son and Daughter, going to *Banbury* Meeting on a firſt Day. The Horſes were kept half a Year, then ſold, and no Overplus returned.

Thomas Palmer and *Richard Mills* of *Radway* in *Warwickſhire*, coming to a Meeting at *Banbury*, had two Mares taken from them worth 5*l.*

William Potter and *Simon Thompſon*, being at a Meeting at *Broughton*, were ſent for by the Lord *Say*, and committed to *Oxford* Goal, where they were kept 25 Weeks.

John Parſons with his Wife and four ſmall Children, and *Simon Thompſon* with his Wife and three ſmall Children, becauſe they went to the *Quaker*'s Meeting, and would not go to the *Publick Worſhip*, were violently and illegally forc'd out of their Houſes by Order of the Lord *Say*, whoſe Tenants they were, and had their Goods thrown into the Street; and thoſe two Families were obliged to lie in the Street three Weeks in a cold wet Seaſon, and their Goods were much damnified.

6. *For* viſiting *their Friends in* Priſon.

Chriſtopher Birkhead of *Briſtol*, and *George Baily* of *London*, going to viſit Friends in *Banbury* Goal, were by the Mayor's Order detained, the former three Days, and the latter ſeveral Weeks.

7. *For declaring* Truth *in* Steeple-houſes, *and other* publick Places, *&c.*

In the 4th Month 1654, *Elizabeth Heavens* and *Elizabeth Fletcher*, two North Country Women, came to *Oxford*, where they freely exhorted the People in the Streets, and the Scholars in their Colleges, to Repentance and Amendment of Life. Their Labour of Love was requited by the Scholars with Deſpite and Cruelty; for they drove them by Force to the Pump in *John*'s College, where they pump'd Water upon their Necks, and into their Mouths, till they were almoſt dead; then they took one of them and bound her Knees together, and ſet her upon her Head, ſaying, *They would pump at the other End*; after which they tied them Arm to Arm, and dragged them up and down the College, and through a Pool of Water, and then they threw *Elizabeth Fletcher*, who was a young Woman, over a Graveſtone into a Grave, by which ſhe received ſuch a Blow on the Side, as ſhe never recover'd to her Death, which was not very long after. Some few Days after this, the ſaid Women went to a *Steeple-houſe* in *Oxford*, and when the Prieſt had done, one of them began to exhort the People to Godlineſs. But two Juſtices of the Peace, who were there, preſently ordered them to be ſent to * *Bocardo*. Next Day thoſe Juſtices deſired the Mayor to have a Meeting with them and others, to examine the *Quakers*: He anſwered, *Let thoſe that committed them, deal with them according to Law, if they have tranſgreſs'd any; for my*

* *A Priſon at* Oxford *where they commonly put* Felons *and* Murderers.

my Part, I have nothing againſt them; and if they want Food, Money or Cloaths, I will ſupply them. However, when the Juſtices were met, the Mayor went alſo, and the Vice-Chancellor was ſent for, who quickly came. The Women were call'd, and aſk'd *their Names and Places of Abode*, to which they made ſuitable Anſwers, then being aſk'd, *What was their Buſineſs at* OXFORD? They replied, that *they were commanded of the Lord to come thither*: Being aſk'd, *What to do?* They ſaid, *To declare againſt Sin and Ungodlineſs, as Pride, Covetouſneſs, Luſt, and all manner of Uncleanneſs, Self-Righteouſneſs and falſe Worſhip, which both Prieſts and People liv'd in contrary to the Commands of God*: Then they aſk'd them, *How they knew they were call'd of God?* They replied, *They knew the Voice of God, and that they were called of him.* Then the Vice-Chancellor, who was the chief Actor againſt them, charged them, *That they blaſphemed the Name of God, and did abuſe the Spirit of God, and diſhonour the Grace of Chriſt*; and then aſk'd them, *Whether they read the Scriptures?* They ſaid, *They did*: Then he aſk'd them, *Whether they were not obedient to the Power of the Magiſtrate?* They anſwered, *They were obedient to the Power of God, and to the Power as it was of God, their Souls were ſubject for Conſcience ſake. Well*, ſaid the Vice-Chancellor, *you prophane the Word of God, and I fear you know not God, though you ſpeak ſo much of him.* Then the Women were ordered to withdraw, while the Magiſtrates conſulted together: At length their *Sentence* was drawn up in Writing, which was, *To be whipt out of the City.* Now 'twas the Cuſtom of the City before any ſuch Sentence for Corporal Puniſhment was executed, that the Mayor did ſign, and put the Seal of his Office to it. But when this was preſented, he would do neither;

neither, being reſolv'd to keep a clear Conſcience in this Matter, having not conſented thereto: However, ſo zealous were the reſt in that Work, that they told him, *If he would not ſign their Sentence, they would execute it without him:* And ſo they did, and gave Orders that the poor Women ſhould be ſeverely whipt, which was accordingly done next Morning; though the Conſciouſneſs of their Innocence, did ſo move the Heart of the Executioner himſelf, that he did his Office with a manifeſt Unwillingneſs. The Patience of the Saints was very conſpicuous in theſe Women, who endured ſuch Variety of Sufferings without murmuring or complaining, and their Chriſtian Behaviour did ſo reach many of the ſober Inhabitants, that they acknowledged them to be Servants of the Living God, and in much Love and Tenderneſs accompanied them out of the City.

The ſame Year were impriſoned for ſpeaking to the Prieſts and People at the *Steeple-houſes* in *Oxford*, the following Perſons, *viz.*

William Simpſon impriſoned one Day, and then ſent away with a Paſs

Thomas Loe impriſoned 3 Months.

Jeremy Hayward, *John Shackerly* and *Mary Loe*, ſuffer'd Impriſonment on the ſame Account.

Anne Audland for going to *Banbury Steeple-houſe*, and declaring againſt *falſe Worſhip* there, was accuſed of Blaſphemy, and committed to Priſon; but upon Trial at Seſſions, was acquitted of that Accuſation: Howbeit, the Jury found her guilty of a *Miſdemeanour*: When ſhe aſked, *wherein?* They told her, *In calling the Miniſter a falſe Prophet.*

Jeremiah Hayward and *Laurence Willier*, for ſpeaking to the Vice-Chancellor of *Oxford* in the Street, were committed to the County Goal;

Lawrence

Lawrence was releaſed in a few Days, but the other was kept there 33 Weeks.

1655. *William Simpſon*, *Thomas Marſhall*, *Nathaniel Weſton* and *Nathaniel Ball*, were ſeverally, and at ſeveral Times, impriſoned for declaring Truth in the *Steeple-houſe* at *Banbury*; of whom, *Nathaniel Weſton* was detained 11 Months; and afterward had his Goods taken away to the Value of 5*l.* for about a Mark Fees to the Goaler.

Sarah Timms exhorted the Prieſt in the Grave-yard at *Banbury*, to fear the Lord. The rude People fell upon her, knocking her down, and ſtriking her in the Preſence of the Mayor and Magiſtrates, who reſtrained them not, but ſent the innocent Woman to Priſon, where ſhe was half a Year.

Jane Waugh, for bearing her Teſtimony to the Truth, and againſt Deceit, in *Banbury* Market-Place, was impriſoned 5 Weeks.

Mary Coats and *Mary Lamprey*, for ſpeaking a few Words by way of Reproof to the Mayor and Magiſtrates of *Banbury*, were committed to Priſon. *Mary Coats* was releaſed the ſame Night, but the other detained 18 Days.

John Shackerly for ſpeaking to a Prieſt in *Oxford*, was by his means committed to the City Priſon, and kept there 7 Weeks: And at another Time, for ſpeaking to the Vice-Chancellor in *Mary*'s *Steeple-houſe*, was impriſoned 28 Weeks.

1656. *Heſter Bidle* of *London*, was impriſoned at *Banbury* for ſpeaking to the Mayor and Magiſtrates there.

1657. *Bathia Haſelwood* of *Borton*, for ſpeaking to the Prieſt in the *Steeple-houſe* at *Cropſody*, was hal'd about, ſton'd and abus'd by the People; the Prieſt looking on and laughing at their Wickedneſs.

1658.

1658. *Richard Kite* of *Upper Norton*, for ſpeaking to the Prieſt and People in *Banbury Steeple-houſe*, was impriſoned ſeveral Weeks.

Margaret Freebody of *Kings-Hutton*, for ſpeaking to the Prieſt of *Banbury*, was impriſon'd above 5 Weeks.

Richard Betteris, for ſpeaking to the People at *Giles*'s *Steeple-houſe* in *Oxford*, was committed to Priſon.

Hannah Alcock, for ſpeaking to the Prieſt of *Banbury*, was impriſon'd 3 Months.

Before we cloſe our Account of this County, let us do Juſtice to the Zeal of the *Students* at *Oxford*, by extracting ſome Paſſages out of a printed *Relation* ſubſcrib'd by

Jeremiah Hayward	*Lawrence Willier*
Abraham Allen	*Thomas Swan*
Thomas Ryland	*Alexander Green*
Henry Train	*Abraham Badger*

Eye-witneſſes and Partakers of their uſual Treatment of the *Quakers* at their Meetings.

——— "They came into a Meeting at *Ox-*
" *ford*, and drew a Friend out by the Hair of
" the Head; the *Proctor* himſelf pulled *John*
" *Shackerly* by the Hair, and out of Doors, from
" *Richard Betteris*'s Houſe, and violently thruſt
" out others, and ſeveral Times the Scholars
" have thrown Stones and Dirt at Friends, and
" broke the Door to pieces, and broke the
" Windows ſeveral Times, and took away the
" Key of the Door, and knockt Tenterhooks
" into the Keyhole, and pull'd up part of the
" Porch,———and when Friends have been
" come into the Meeting, or going forth, the
" Scholars

" Scholars have ſqueez'd them in the Paſſage of " the Door, that ſome have been hurt, and " come into the Meeting, and turn'd up the " Forms and Seats which Friends ſat on, and " rid upon the Backs both of Men and Women, " like wild Horſes; and this is the Fruits of the " Scholars (who are called young Miniſters) in " *Oxford* againſt the People of God; daily di- " ſturbing their Meetings, like wild Savages, " and brought Gunpowder and Squibs, and fired " them, and ſet the Room of a Smoak, and " blown among People under their Cloaths, like " to ſet the Houſe on Fire, and to undo Peo- " ple, and have ſhot Bullets among Friends, " to knock out their Eyes,——ſtamping " wildly and rudely, like Tavern Fellows, cry- " ing, *Give us Beer and Tobacco*,——And the " Scholars have come into the Meetings a- " mong the People of God, and call'd for Wen- " ches or Harlots, like Fellows that haunt Baw- " dy-Houſes,——and have brought ſtrong " Beer into the Meetings, and drank to Friends, " and becauſe they have refuſed to drink, have " thrown it on their Necks and Cloaths and " Bands,——and ſung Bawdy Songs, and curſt " and ſwore,——and ſeveral Times came into " the Meetings, blowing and puffing with To- " bacco Pipes in their Mouths, curſing, ſwear- " ing and ſtamping, making the Houſe ſhake " again,——and proffer'd to put their Hands " under Women's Aprons, and aſk'd, *If the* " *Spirit were not there?*——And the Scholars " have come into the Meeting to act *Tobit* and " his Dog, and one of them divided his filthy " Stuff into Uſes and Points, after the Manner " of the Prieſts, and another rais'd Doctrines of " a Tinker and a Cobler, and many more wick- " ed Actions by Mockings and Scoffings and

" filthy

1658. *Richard Kite* of *Upper Norton*, for ſpeaking to the Prieſt and People in *Banbury Steeple-houſe*, was impriſoned ſeveral Weeks.

Margaret Freebody of *Kings-Hutton*, for ſpeaking to the Prieſt of *Banbury*, was impriſon'd above 5 Weeks.

Richard Betteris, for ſpeaking to the People at *Giles*'s *Steeple-houſe* in *Oxford*, was committed to Priſon.

Hannah Alcock, for ſpeaking to the Prieſt of *Banbury*, was impriſon'd 3 Months.

Before we cloſe our Account of this County, let us do Juſtice to the Zeal of the *Students* at *Oxford*, by extracting ſome Paſſages out of a printed *Relation* ſubſcrib'd by

Jeremiah Hayward	*Lawrence Willier*
Abraham Allen	*Thomas Swan*
Thomas Ryland	*Alexander Green*
Henry Train	*Abraham Badger*,

Eye-witneſſes and Partakers of their uſual Treatment of the *Quakers* at their Meetings.

——— "They came into a Meeting at *Oxford*, and drew a Friend out by the Hair of "the Head; the *Proctor* himſelf pulled *John Shackerly* by the Hair, and out of Doors, from "*Richard Betteris*'s Houſe, and violently thruſt "out others, and ſeveral Times the Scholars "have thrown Stones and Dirt at Friends, and "broke the Door to pieces, and broke the "Windows ſeveral Times, and took away the "Key of the Door, and knockt Tenterhooks "into the Keyhole, and pull'd up part of the "Porch,———and when Friends have been "come into the Meeting, or going forth, the

"Scholars

" Scholars have ſqueez'd them in the Paſſage of " the Door, that ſome have been hurt, and " come into the Meeting, and turn'd up the " Forms and Seats which Friends ſat on, and " rid upon the Backs both of Men and Women, " like wild Horſes; and this is the Fruits of the " Scholars (who are called young Miniſters) in " *Oxford* againſt the People of God; daily di- " ſturbing their Meetings, like wild Savages, " and brought Gunpowder and Squibs, and fired " them, and ſet the Room of a Smoak, and " blown among People under their Cloaths, like " to ſet the Houſe on Fire, and to undo Peo- " ple, and have ſhot Bullets among Friends, " to knock out their Eyes,——ſtamping " wildly and rudely, like Tavern Fellows, cry- " ing, *Give us Beer and Tobacco*,——And the " Scholars have come into the Meetings a- " mong the People of God, and call'd for Wen- " ches or Harlots, like Fellows that haunt Baw- " dy-Houſes,——and have brought ſtrong " Beer into the Meetings, and drank to Friends, " and becauſe they have refuſed to drink, have " thrown it on their Necks and Cloaths and " Bands,——and ſung Bawdy Songs, and curſt " and ſwore,——and ſeveral Times came into " the Meetings, blowing and puffing with To- " bacco Pipes in their Mouths, curſing, ſwear- " ing and ſtamping, making the Houſe ſhake " again,——and proffer'd to put their Hands " under Women's Aprons, and aſk'd, *If the* " *Spirit were not there?*——And the Scholars " have come into the Meeting to act *Tobit* and " his Dog, and one of them divided his filthy " Stuff into Uſes and Points, after the Manner " of the Prieſts, and another rais'd Doctrines of " a Tinker and a Cobler, and many more wick- " ed Actions by Mockings and Scoffings and

" filthy

" filthy Language,——And thoſe Scholars " have been ſo ſhameleſs, that after Meeting, " they have preſſed in by Violence, and took " Meat off from the Table, came into the " Houſe of the Friend where the Meeting was, " and took the Bread, and the Pottage out of " the Pot, like greedy Dogs, lapping them up, " and have ſtolen and taken away the Books " out of the Houſe, and carried them away, " ——One of the Servants of the Lord going " from a Meeting to his own Dwelling, and go- " ing by *John*'s Colledge, a great Company of " Scholars drew him into their College, forc'd " him up into their Hall, and by main Strength " and much Violence thruſt him into a Chair, " and then uſed abominable and wicked Words, " to have drawn the Friend's Mind out of the " Fear of the Lord; but when they could not " prevail, they brought Beer, and like ſlobber- " ing Beaſts and Swine, proffered to pour it " down his Neck; and ſtruck and beat him " with many grievous Blows, and pinched him, " inſomuch as he was amazed, and his natural " Senſe taken away for a Time with their Cru- " elty; and this Man about that Time had not " eaten a bit of Bread in ten Days Time, being " very weak; and they thruſt Pins into his " Fleſh, and pinched him, and kept him in " there with many wicked Scoffs, aſking him, " *Whether the Spirit did not move him now?*—

I am weary of tranſcribing their Abominati- ons, and ſhall ceaſe, with this Remark, which how ſevere ſoever it may ſeem, is natural and juſt, viz. *Had thoſe Scholars been profeſſedly educated there for Miniſters of the Devil, they could not have given more certain Proofs of their Proficiency.*

III. *RUT-*

III. *RUTLANDSHIRE.*

For not paying Tithes.

Zachary Gilby of *Thiſtleton* was committed to *Oakham* Goal on the 22d of the 1ſt Month 1658, and there kept 16 Weeks, for not paying Tithe to his Pariſh Prieſt.

* *John Riddiſh* of the ſame Town, was impriſon'd by an Attachment, at the Suit of the ſame Prieſt, for Tithes of about ten Groats Value, and was kept Priſoner from his Wife and four ſmall Children.

IV. *SHROPSHIRE.*

1. *For* Meeting *together to* worſhip God.

On the 5th of the 8th Month 1656, being the firſt Day of the Week, ſeveral Friends were met together to wait upon the Lord and worſhip him, in a Place near the *Steeple-houſe* Yard at *Creſſedge*; where, as one of them was preaching, many People came out of the *Steeple-houſe*, and ruſhed furiouſly upon them, and laid violent Hands on ſeveral; a Conſtable that was with them took the Preacher away, and carried him into the Town, where he, having Opportunity, preached

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* *This was a poor labouring Man, who being in Priſon, and his Wife unable to ſupport her Children, went with them to the Prieſt's Houſe, but he thruſt them out of Doors, and told her, ſhe might get her Huſband how ſhe could.*

preached to the People, who attentively heard him: When he had done Preaching he went to Prayer, but as he was praying, the Servants of *Samuel Smith*, Prieſt of the Pariſh, came out with Kettles, and beat upon the one with a Key, and another with a Stick, and a third with a Candleſtick and Frying pan, on purpoſe to drown the Voice of him that prayed; and being aſk'd, *Why they did ſo?* The Prieſt's Man anſwered, *He that ſet us to do it will bear us out.* The Prieſt's Maid alſo, and others, threw Water in the Faces of many of the Friends. The Prieſt who excited theſe Diſorders, did not himſelf then appear, but ſoon after applied to the Juſtices, and got a Warrant for ſeven of the Friends to appear before them; namely, *William Paine*, *Conſtantine Overton*, *John Paine*, *Humphry Overton*, *Thomas Jenks*, *John Farmer*, and *James Farmer*; who accordingly appeared, but although ſeveral of the Prieſt's Hearers atteſted that they ſaw nothing done by thoſe Friends, but what was peaceable and orderly, yet did the Juſtices commit them to the common Goal, there to be till the Aſſizes on the 14th of the 1ſt Month following; and though no breach of Law could at the Aſſizes be prov'd againſt them, yet the Judge, taking Occaſion from their keeping on their Hats in his Preſence, fin'd them for a Contempt, and recommitted them to Priſon, where they lay 3 Months longer.

On the 20th of the 12th Month 1659, Friends being met in their own hired Houſe, were inſulted by ſeveral Soldiers of the *Iriſh Brigade*, headed by a *Serjeant*, and attended by a Rabble of rude Boys with Clubs; they forc'd the Friends out of the Meeting-place, and gave them many Blows and other Abuſes; and when the *Serjeant* was aſk'd, *By what Authority he ſo acted?* He

ſaid

laid hold on his Sword, ſaying, *By this Authority.* After the like manner were ſeveral other Meetings broke up about the ſame Time.

2. *For declaring the Truth in the* Steeple-houſes, *and other* publick Places.

In the 9th Month 1659, *William Griffith* went into the *Steeple-houſe* called St. *Mary*'s in *Shrewsbury*, where he ſpake a few Words to the Prieſt, but was preſently haled away, and carried before the Mayor, who ſent him to Priſon for 6 Months.

In the 11th Month in the ſame Year, *Daniel Baker* went publickly proclaiming the Teſtimony of Truth to the People in the Streets of *Shrewſbury*, which he performed with much Jeopardy of his Life, the People ſorely abuſing him with Stones, Dirt and Snowballs. The like Concern he was under ſeveral Times, and perform'd the ſame through much Suffering.

SECT. IX.

Containing the Sufferings in

SOMERSETSHIRE.

1. *For Non-payment of* Tithes,

Taken by Diſtreſs

	FROM	*Demanded,* L. S. D.	*Goods worth* L. S. D.
Anno.			
1656.	J. Dando of *Hollowtrow for*	0 17 10	1 17 10
1657.	Jaſper Batt of *Street*	2 0 0	9 4 6
	WilliamSergeant of *Bathford*	5 0 0	15 0 0
1658.	H. Clothier of *Eaſt-Liddiford*	3 0 0	11 0 0
	George Jacob of the ſame	2 0 0	4 0 0
	John Baker of *Berrington*	2 0 0	2 10 0
	Henry Clothier aforeſaid	4 0 0	8 0 0
1659.	Richard Hill of *Faringdon*	2 7 10	20 0 0
	In all demanded.	21 5 8	*Taken* 71 12 4

By Impriſonment.

1656. *John Doggett* of *Saltford*, was proſecuted in the *Exchequer* for Tithes of but ten Shillings Value, committed to *Ilcheſter* Goal on the 20th of the 4th Month 1659, by an Attachment, and kept Priſoner there 3 Years and 3 Months.

Richard Adams of *Limington*, impriſoned in the ſame Place 3 Weeks.

John

John Munday of *Limington*, after he had perſonally appeared at the *Exchequer*, above an hundred Miles from Home, though a very poor Man, was committed to *Ilcheſter* Goal, and impriſon'd 3 Weeks.

On the 1ſt of the 4th Month 1657, *Henry Gundry* of *Street*, an Huſbandman, as he was driving his Oxen, was arreſted at the Tythe-Farmer's Suit of that Place, by two Bayliffs, who abuſed and beat him, and hurried him away to the County Goal at *Ilcheſter*, without permitting him to ſpeak to his Wife or any other Friend: He continued Priſoner there above 14 Months.

John Pitman of *Street*, *William Shepherd* of *Walton*, and *John Allen* of *Trent*, being ſubpæna'd into the *Exchequer*, appeared perſonally at *London*; and their Proſecutors made no farther Proceſs againſt them.

George Taylor of *Kingſbury*, at the Suit of *Charles Darby* Prieſt there, and *Samuel Clothier*, *Henry Clothier*, *Thomas Lockier* and *John Cary*, all of *Alford*, at the Suit of *Thomas Earle* Prieſt of that Pariſh, were ſubpæna'd into the *Exchequer*, where they all five perſonally appeared; notwithſtanding which, they were committed to *Ilcheſter* Goal by an Attachment, on the 19th of the 11th Month 1657, where they continued, *John Cary* about 4 Months, and the reſt of them about 17 Months.

William Sergeant of *Bath-ford*, was committed to *Bath* Priſon at the Suit of the Vicar of *Box*, for a Demand of 13*s.* 4*d.* for Tithes, which, he ſaid, *William* * had agreed to pay; after 5 Weeks Impriſonment, a Neighbour paid the Prieſt that

* Note, *That Agreement was made before* William *was a* Quaker, *or convinced of the* Unlawfulneſs *of paying* Tithes.

Money, and he was releaſed: but on the 3d o the 8th Month that Year, was again arreſted, at the Suit of *William Ellis* of *Bath* Impropriator, kept Priſoner there 12 Days, and then removed to *Ilcheſter* Goal. When he had been there about ten Months, the Proſecutor enters another Action againſt him and his Wife; and in the Time of Harveſt, when the induſtrious Woman was taking Care of their Corn, arreſts her, and ſends her alſo to Priſon; they had yet at Home two truſty Servants employ'd in getting in their Harveſt; but to compleat, as much as him lay, the Tragedy of the whole Family, the revengeful Prieſt under ſome Pretence, gets them alſo arreſted, taken from their Labour, and ſent to Priſon. By which means, had not ſome of the Neighbours been more charitable than he, their Harveſt muſt have been loſt for want of Hands to get it in.

The ſaid *William Sergeant*, after 20 Months Impriſonment, finiſhed his Teſtimony by Death, the 6th Day of the 4th Month 1659.

Edmund Beakes of *Eackwell*, was impriſon'd at *Ilcheſter* about the 7th Month 1657, at the Suit of *Thomas Edwards* Prieſt of *Kingſton-Seymour*; after 11 Months his * Proſecutor died, and he was diſcharged.

Thomas Loſcomb of *Queen-Camel*, and *John Langdon* of the ſame, were impriſoned at *Ilcheſter*, at the Suit of *Henry Andrews* Tythe-Farmer of the Parſonage of *Camel*, the former 13 Months, and the latter, though about ſeventy two Years of Age, was kept there above 10 Months: And being then releaſed, was again impriſon'd for the like Cauſe the next Year.

John

* *This Prieſt having drank too much, as he was riding homeward, fell from his Horſe and brake his Neck.*

John Allen of *Trent*, ſubpæna'd into the *Exchequer*, appeared there perſonally, and afterward exhibited his Anſwer to the Prieſt's Bill, which, becauſe he could not ſwear to it, was rejected; but before an Attachment was ſerv'd upon him, *Oliver Cromwell* died, and the Suit dropt: Which being afterward renewed, fell again by the Diſplacing of *Richard Cromwell*. Nevertheleſs, the ſaid *John Allen* was impriſon'd for ſome Time, by Order of the Barons of the *Exchequer*.

William Vincent of *Trent*, and *Henry Moor* of *Burnham*, appeared perſonally, according to their Subpænas, at the *Exchequer*; notwithſtanding which, they were impriſon'd at *Ilcheſter* for a Contempt, the former 10 Months, the other 4.

Jeffery Rumney of *Walton*, impriſoned four Months.

John Waterman and *George Waterman*, both of *Meriton*, were impriſoned about the 2d Month, for the Value of 16*d.* demanded for Tithe of each of them.

William Petherham of *Burnham*, was impriſon'd 3 Days.

William Tucker of *Nayliey*, died a Priſoner at *Ilcheſter* for his Teſtimony againſt Tithes.

James Catway, a poor Journeyman Weaver, for 2*d.* ¾ Tithe, was ſubpæna'd into the *Exchequer*, at the Suit of *Nicholas Brain*, Prieſt of *Wellington*.

Elizabeth Janes, *Alice Wythey* and *Katharine Wythey* for twelve Pence demanded of each of them for Tithes, were ſubpæna'd into the *Exchequer* about the 11th Month, 1658.

1659. The following Perſons were impriſon'd in the County Goal at *Ilcheſter*, viz.

When Committed.
Month, Day.

8 27 *Richard Bull* of *North Cadbury*, continued there fifteen Weeks.

9 12 *Henry Geriſh* of *Saltford*, continued there a long time.

17 *Stephen Baily* of *Whiteburch.*
Anne Brooke of the ſame.
John Roman of *Puddimore Milton.*

19 *Robert Carpenter* of the ſame.
William Partridge of *Miſterton.*
Robert Hilburne of *North Petherton.*

25 *John Comb* of *Southbeut.*

11 13 *Thomas Hurd* of *Somerton.*

14 *Edward Taylor* of *Street.*
Jonathan Tucker and *Triſtram Gundry*, both of *Street*; the former, after eight Weeks Impriſonment, * was releaſed; the other continued longer.

1660.
3d Month *George Taylor* of *Kingsbury.*

1659. Cited this Year into the *Exchequer* by Subpæna's.

James Pearce of *Keynſham.*
Thomas Boulter, *John Saige*, *John Cole* and *Richard Hill*, all of *Chewton.*

Henry

* *Some of his Relations, without his Knowledge, procured his Liberty by paying five Pounds to the Proſecutor for fifty Shillings at firſt demanded.*

Henry Gould of *Street* and *Agnes Barret*, ſhe very ancient, and both poor, were arreſted for a frivolous Demand of Tithe, and had been committed to Priſon, but that a Neighbour in meer Compaſſion, by paying down the Money, ranſomed them out of the Bayliff's Hands.

John Cole of *Farington* was alſo arreſted for not paying Tithe.

2. *For not paying* Steeple-houſe Rates. Clerks-Wages, &c.

		L.	S.	D.		L.	S.	D.
1654.	*For*	0	0	10	*Demanded, Goods taken worth*	0	3	0
1655,		0	6	1		3	12	4
* 1656.		0	18	11		3	15	10
1657.		2	18	1		7	13	9
† 1658.		2	9	10		3	5	9
1659.		0	4	0		3	14	6
1660.		0	1	7		0	3	1
	In all	4	19	4	*demanded*	*Taken in all*	22	8	3

Of theſe Diſtreſſes two were exceedingly exorbitant, for one *Matthew Canny* for one Shilling demanded, had Goods taken worth twenty. And *John Fudge* for 2 *s.* 8 *d.* had taken away to the Value of three Pounds.

* *A certain Perſon who was very officious in making ſeveral of theſe Diſtreſſes, being in Company,* boaſted how he would order the *Quakers*; *But as he went from his Companions homeward, he fell into a Coal Pit, where he was found dead next Morning.*

† John Langley *Warden of* Keinſham, *who had diſtrained ſome of theſe Goods, ordered them on his Death-bed to be returned, ſaying,* The Men were honeſt Men.

3. *For refuſing to* Swear, *and not* putting off the Hat.

1656, On the 13th of the 11th Month, *James Hobbs* of *Walton*, a ſubſtantial Yeoman, being ſummoned to ſerve on a Jury, appear'd at the Quarter Seſſions, where, for refuſing to ſwear, and ſtanding with his Hat on, he was committed to Priſon, till the Seſſions in the 5th Month 1657, when being again called, and appearing as before with his Hat on, the Court fined him five Pounds, and for non-payment recommitted him.

1657. On the 10th of the 2d Month, *Thomas Loſcombe* of *Queen's-Camel*, choſen Surveyor, went to a Juſtice to be admitted into that Office, but refuſing to ſwear, and appearing with his Hat on, though it was only in the Juſtice's own Houſe, was by him ſent to Priſon till the Seſſions in the 5th Month following; and then fin'd five Pounds, and ſent to Priſon again for not paying it.

At the ſame Seſſions *Thomas Salthouſe* was fin'd five Pounds for refuſing to take the Oath of Abjuration, and *Chriſtopher Bacon* in the ſame Penalty for not taking off his Hat.

Jaſper Batt and *John Pitman*, both of *Street*, were fined each twenty Shillings at a Court Leet, for refuſing to take an Oath there.

4. *For* Meeting together, *and* going to Meetings.

1656. On the 19th of the 1ſt Month, was a Meeting at *Thomas Budd's* in *Martock* Pariſh, whither

whither came *James Stevenſon* Prieſt there, attended with a Number of Men with long Staves and Cudgels; he interrupted the Speaker, uttering many Words of Reproach; but withdrew again with his Attendants before the Meeting ended; at the Cloſe of which another was appointed to be on the 7th of the 2d Month following: To that came five Prieſts with a Rabble of Attendants furniſhed with Staves, Cudgels, Pitchforks and ſuch like Armour. They ruſhed into the Meeting with ſuch Confuſion and Noiſe, that the Preacher could not be heard; and indeed their coming made it a riotous Aſſembly, which the Moment before was an Aſſembly of grave and ſerious Chriſtians, all of good Converſations and conſiderable Eſtates; however, the Prieſts, who brought this Mob and cauſed the Riot, complained to the Magiſtrates that the *Quaker's* Meeting held at *Thomas Budd's* was a riotous Aſſembly, and tended to the Diſturbance of the Peace. Whereupon one Captain *Raymond* with his Souldiers was ordered to diſperſe the next Meeting that ſhould be held there: Accordingly he came thither on the 23d of the ſame Month, when *Thomas Salthouſe* was preaching; and took him together with *Thomas Budd* into Cuſtody; and conducting them to one *Robert Hunt* a Juſtice of the Peace, they were by him and others ſeverally * examined: The Iſſue was, that they ſent *Thomas Salthouſe* to Priſon with the following Mittimus, *viz.*

Somerſet

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* *See their Examinations in the Appendix*, No. VI. *tranſcribed from a Book called*, The Teſtimony of faithful Witneſſes recorded; *written by* Robert Waſtfield, Anno. 1657.

Somerſet,

" WE have herewithal ſent you the Body of " *Thomas Salthouſe*, who was this Day " brought before us as a dangerous, idle and wan- " dering Perſon, who upon Examination can " give us no Account of any viſible Eſtate he " hath to live upon, but upon his own Confeſſi- " on it appears to us, that he hath for the Space " of one Year laſt paſt, wander'd from *Lanca-* " *ſhire* through ſeveral Counties of the Nation, " and makes very little or no Stay in one Place, " but appears to be an idle, dangerous and wan- " dering Perſon. Theſe are therefore in his " Highneſs's Name to require you, to take the " ſaid *Thomas Salthouſe* into your Cuſtody, and " him ſafely keep, ſo that you may have his " Body before the Juſtices of the Peace at the " next General Seſſions to be held for this Coun- " ty, there to be dealt with according to the Law " in ſuch Caſe made and provided; and hereof " fail not: Given under our Hands and Seals, " this 24th Day of *April*, 1657.

" To the *Keeper* of
" the Goal at *Robert Hunt.*
" *Ilcheſter*, Greet- *John Cary.*
" ing.

At the enſuing Quarter Seſſions, great Endea- vours were uſed to have found him and others guilty of a * Riot; but nothing could be made of

* *The Names of ſeveral of the Friends preſent at thoſe Meetings, were,* Thomas Budd, William Beaton, John Pitman, John Dando, Chriſtopher Pittard, George Taylor, John Collins, Samuel Clothier, Richard Adams, John Clothier, Jaſper Batt, Robert Wakfield, Henry Gundry, Edward Taylor, Arthur Gundry.

of that, the Witneſſes againſt them all agreeing, that the *Quakers* were unarmed and made no Reſiſtance. Whereupon they tendred him the Oath of Abjuration, and upon his Refuſal to take it, fin'd him as before-mention'd.

On the 10th of the 3d Month 1657, *George Taylor* of *Kingsbury* and his Wife riding to *Puddimore* Meeting, as they paſſed through *Ilcheſter*, had one of their Horſes taken away; and on the next firſt Day going again to the ſame Place, had their Mare taken away with Saddle, Pillion and Bridle, and detained from them ten Weeks.

In like manner was *Chriſtopher Pittard*'s Horſe taken from him, as he was riding to the ſame Meeting; at which was alſo *Thomas Budd*'s Wife of *Martock*, about four Miles from thence, which the ſaid Juſtices *Hunt* and *Cary* hearing of, granted a Warrant for levying ten Shillings upon her Husband's Goods.

In the ſame Month *Chriſtopher Bacon* of *Sutton*, going to *Puddimore* Meeting, and viſiting his Friends impriſoned at *Ilcheſter* by the way, was taken by the Watch; the Conſtable demanded of him ten Shillings, which he refus'd, ſo they detain'd him and his Horſe about three Days, and then he was ſent to Priſon, kept there three Months till the Seſſions, there fined five Pounds for not taking off his Hat, and recommitted.

1658. *Hannah Guyer*, returning from a Meeting, was grievouſly abus'd by a Company of rude Fellows near *Hardington* Town's End, who pulled her up and down in the Dirt, aad threw her ſo violently againſt a Bench, that the Bruiſes ſhe receiv'd cauſed a Sickneſs, through which ſhe was in eminent Danger of her Life.

John Collins and *Samuel Curtis*, in the Beginning of the 3d Month 1659, coming to *Hinckchurch* to a Meeting there, had their Horſes taken from them,

and

and ſold. *John Collins's* Horſe, confeſſed to be worth ſeven Pounds, was ſold for fifty Shillings. So they offered to return him forty Shillings, which he refuſed to take, as not willing to ſhew any Compliance with their Injuſtice.

1659. On the 22d of the 1ſt Month was a Meeting at the Market-Croſs in *Glaſtenbury*, where *Edward Burrough's* preached: The Prieſt of the Place, having with him ſome drunken Fellows with a Drum, came thither, and demanded of *Edward*, *By what Authority he came there to preach? Edward* anſwered in the Scripture Phraſe, *He that hath received a Gift, let him adminiſter according to the Gift received.* He then returned the Queſtion upon the Prieſt, deſiring him to prove his Call to the Miniſtry by Scripture; this pinched him, and he retired, leaving the Rabble to plead his Cauſe, who fell to beating their Drum, hooping, halloeing and thruſting the Friends to and fro in a wild and barbarous manner; And 'twas ſaid, that many of the Mob had been made drunk by an Agent of the Prieſt's, on purpoſe to raiſe their Spirits for ſuch a Work.

5. *For declaring Truth in the* Steeple-houſes, *and other* Publick Places.

1655. On the 7th of the 3d Month *Thomas Murford* of *Engleſcombe* near *Bath*, for bearing his Teſtimony in *Bath Steeple-houſe*, was beaten and abuſed by the People, and afterward by Warrant of two * Juſtices ſent to Priſon, where he lay within one Day of two Years under the Oppreſſion of an unmerciful † Goaler, who forced him to

* *One of thoſe Juſtices, called Major* Boys, *was ſoon after this ſmitten with a grievous Diſeaſe in his Legs and Limbs.*

† *And the Goaler fell into a kind of Deſpair, and was in perpetual Diſquietude of Mind, till he gave up his Office.*

to lodge on the bare Ground, and would not ſuffer his Friends to viſit him.

In the ſame Year *Chriſtopher Holder* and *Robert Waſtfield* were impriſon'd at *Ilcheſter*, the one for ſpeaking to the Prieſt in *Keinſham Steeple-houſe*, and the other for exhorting the People there after the Prieſt had done; the former of them was ſoon bailed out, but the other continued there about four Months.

John Dando and *Peter Walter* ſtanding peaceably in the *Steeple-houſe* at *Camely*; the People, at the Prieſt's Inſtigation, hal'd out the ſaid *Peter* by Violence, and threw him into a Brook of Water; *John Dando* tarried till the Prieſt had done, and then ſpake to him the Words of Truth and Soberneſs; but the Prieſt revil'd him and ſtir'd up the People, who beat and kickt him ſorely: One of the moſt active in theſe Abuſes, was * *Thomas Dowlas*, who deſperately ſwore, that he would ſtop their Mouths, and with his Staff often ſtruck the ſaid *Peter* on the Face.

Joſiah Cole, for ſpeaking to the Prieſt and People at *Mudford Steeple-houſe*, was pull'd out, and moſt inhumanly beaten, kickt and abus'd, to the endangering of his Life.

The like cruel Uſage *Thomas Leighton* met with at *North Curry*, when he would have exhorted the People to Repentance; but after manifold Abuſes was ſent to *Ilcheſter* Goal, where he underwent more Abuſes, for the cruel Goaler handbolted him to a Priſoner, an egregious wicked Fellow, who pulled him to and fro in the Goal. Afterward at the Seſſions at *Taunton* he was fin'd five Pounds for not putting off his Hat: And when

* This Dowlas, *a Man with one Eye, was a ſhort time after ſtruck on that Eye with a Stick, which quite blinded him.*

when he desired to know of the Justices, *by what Law or Statute they did so*, the Chairman replied, *that he could do it without Law.* After that he had Irons put upon his Wrists, and was fastened thereby to the Bars of a Window in *Taunton* Castle for some time, and then carried back to *Ilchester*, where he remained Prisoner three Months longer. Soon after his Release, *Benjamin Mansel* of *Shipton Mallett*, speaking to the Priest in the *Steeple-house* there, was thrown down by the rude People, who trode, and stamp'd upon his Breast, by which he was mortally bruised, and in that Condition sent to *Ilchester* Goal, where he lay languishing fourteen Weeks, and, in a short time after his Discharge from thence, died.

1657. *Tobias Daniel* of *Keinsham*, going to the *Steeple-house* there, and exhorting the People, after their Worship was ended, was sent to Prison; but at the Sessions acquitted from an Indictment laid against him for disturbing the Priest, to whom he had neither done nor said any thing.

William Willey of *Nailsey*, standing peaceably in the *Steeple-house* there, was violently hal'd out by the Priest himself, and next Day sent to *Ilchester* Goal by Warrant from *William Cole* Justice; who about the same time committed *Edith Mitchel* of *Barrington*, for speaking to the Priest and People in the *Steeple-house* there. The Virulence of this Justice * *Cole* against the *Quakers* appeared, when a Sheepstealer being before him, he spake to him thus, *I will send you to Goal to the* Quakers, *and you shall go to the Gallows together.*

In

* *This* Cole, *a short time after, being ready dress't to go out a Journey, was surprized with Sickness and died the same Day.*

In the 12th Month, the ſame Year, *Mary Haſell* of *Whitchurch*, for declaring againſt the Prieſts Deceit in the *Steeple-houſe* there, was committed to *Ilcheſter* Goal, and detained about four Months. As was *Samuel Scott* of *Puddimore Milton*, after he had been ſet in the Stocks two Hours, for ſpeaking to the People there.

Katharine Evans, Wife of *John Evans* of *Engliſcombe*, for exhorting People to Repentance in * *Salisbury* Market-place in the 3d Month 1657, was by the Mayor's Command tied to the Whipping Poſt in the Market, and there whipt by a Beadle, who doing his Office was obſerv'd to tremble much, and then ſent away with a Paſs: She returned thither on the 25th of the next Month, and exhorted the People as before: The Mayor ordered her to Bridewell, there to be put in a cloſe naſty Place called the *Blindhouſe*, where two Madmen had lately died; with a Charge to the Keeper, that no Friend ſhould come at her, and that ſhe ſhould have no Food but what ſhe earn'd in that † Place, which was too dark to ſee to work in. While ſhe was there, the Magiſtrates were taking Council together to have her whipt again; but one of them, Colonel *Wheat*, zealouſly oppoſed it, and told the Mayor, *They might as well have whipt the Woman of* Samaria, *that brought the glad Tidings into the Town.* This ſtopt their Proceeding, ſo that, after ſome time of Impriſonment, in the aforeſaid naſty Place, they ſent her privately out of the Town.

The

* Salisbury *is in* Wiltſhire, *yet this Woman dwelling in* Somerſetſhire, *her Sufferings are there enter'd.*

† Ægyptian Cruelty.

The ſame *Katharine Evans* ſpeaking to the Prieſt at *Warmiſter*, and asking him *to prove his Call to the Miniſtry*, was by the rude People, at his Inſtigation, much abus'd, and had her Clothes torn from her Back.

Elizabeth Tucker of *Ilmiſter*, on the 2d of the 2d Month 1657, went to the Houſe of *James Strong* Prieſt of that Place, and *exhorted him in the Name of the Lord*, to give over deceiving the People, where he was ſet up and owned as a Miniſter, and no longer to make a Prey upon the Innocent by his covetous Practices. The Prieſt ſcoffing reply'd, that *the Devil ſent her*, and violently thruſt her out, ſhutting the Door after her, before ſhe had throughly expreſſed what was in her Mind: Wherefore, for the farther Diſcharge of her Conſcience toward him, ſhe went the next firſt Day to the *Steeple-houſe*, and when he had done preaching would have ſpoke to him; but he refus'd to hear her, and directed a Conſtable to take her away. That Evening ſhe went again to his Houſe, and two others, *Anne Wilmot* and *Joane Giles*, both of that Town, with her; ſhe began to ſpeak to him, ſaying, that *as the poor Woman went to the unjuſt Judge, ſo ſhe was once more conſtrained to ſpeak unto him*; but was not ſuffered to proceed, for ſome of his Company thruſt her down Stairs, and hurt her much. However, the Prieſt went next Day, and formally ſware the Peace againſt the three Women, declaring upon Oath that he went in fear of his Life from them, whereupon they were committed to Priſon, and at the next Aſſize, refuſing to ſubmit or make any Acknowledgment to the Prieſt, whom, they ſaid, they had not injured, were fined one of them twenty Pounds, and the other two twenty Marks each; and were for Non-payment

ſent

ſent again to Priſon, where they remained thirteen Months.

John Collins of *Eaſt Liddiford*, having aſked a Queſtion of his Pariſh Prieſt, he told him, *that if he would come to Church, he ſhould there receive an Anſwer*; He went thither, and propoſed his Query; but inſtead of an Anſwer, was proſecuted, and obliged to appear at *Wells* at the Seſſions in the 11th Month 1657, where he was ſet at Liberty.

1658. *William Wookey* of *Eaſt Liddiford*, about the 5th Month, going into the *Steeple-houſe* there, ſpake to the Prieſt, when he had ended his Service; but was by two Juſtices ſent to *Ilcheſter* Goal; and at the next Seſſions at *Taunton*, was ſentenced to *Bridewell* for five Months, *as an idle, lewd, diſorderly Perſon, a Diſturber of the Commonwealth, for breaking the Laws, and ſpeaking againſt the* * *Miniſters of the Goſpel.*

* *What Right this Prieſt of* East Liddiford, Thomas Horſey, *had to that honourable Appellation of* Miniſter of the Goſpel, *and with what ſtrict Juſtice the Commiſſioners in thoſe Days, for ejecting ſcandalous Miniſters, did proceed, the Reader may judge by the following Accounts of him;*

Before he came to East Liddiford, *he had a Living at* Barton *a Mile or two from thence, where he ſo behaved himſelf, that ſome of his Pariſhioners proſecuted him before the Commiſſioners, and exhibited Articles againſt him,* for being a Drunkard, a Quarreller, a Railer, a malignant, contemning Authority, and vilifying Acts of Parliament, a conſtant Gameſter, a Prophaner of the Lord's Day, a breaker down of Fences, an Encourager of idle looſe Liars and Swearers, a falſe Swearer, an abuſive Man in Language, with much more, *There were thirty ſeven Witneſſes ready to give Evidence againſt him. The Prieſt, well knowing, that his Manners would not bear ſuch a Scrutiny, before his Trial came on, ſurrender'd his Living into the Commiſſioners Hands; and ſo the Proſecution dropt. The Commiſſioners immediately placed him in the Parſonage of* East Liddiford *then vacant, and that of* Barton, *which he had reſigned, being alſo void, they appointed him to officiate there, and to be paid weekly. Thus the Man, whoſe Merits had brought him to the Brink of Ejectment from one Living, was reſtored to the Profits of two by the Commiſſioners Favour.*

Edward Taylor of *Street*, for ſpeaking to the Prieſt there, after his Worſhip was ended, was ſent to Priſon, but at the Aſſizes a little time after acquitted: As was *John Wall* of *Edington*, who had been impriſon'd for ſpeaking to the Prieſt in *Woolvington Steeple-houſe*, after his Service was over.

Robert Giles of *Ilmiſter*, for ſpeaking to the Prieſt there, after his Sermon, was oblig'd to find Security to anſwer it at the Seſſions; but no farther Proceeding was made againſt him.

William Stone of *Shapwick*, ſtanding peaceably in the Grave-yard there, while the Prieſt was ſpeaking over a dead Body to be interr'd; the ſaid Prieſt ſtruck him ſeveral times on the Breaſt with his Fiſt or Book, and becauſe he could not excite the People to abuſe their inoffenſive Neighbour, went away very angry; and applying to a Juſtice of the Peace, procures a Warrant, and has *Stone* before him, but the Juſtice, though very willing both to have oblig'd the Prieſt and perſecuted the *Quaker*, could not find any colourable Cauſe for Commitment, and therefore with many Threats diſmiſs'd him.

John Anderdon of *Bridgwater* in the Year 1658, for teſtifying againſt *Falſe Worſhip* in the *Steeple-houſe* there, was puſhed out by *Robert Holcomb* the Pariſh Clerk, who ſaid, *That* John Anderdon *had been among Witches:* And the * Wife of *William Andrews* a zealous Presbyterian, ſaid, *That* John Anderdon *was turned from God to the Devil.*

1660, On

* *This Woman was obſerved by the Neighbours never to proſper after that wicked Expreſſion, but fell into a languiſhing Condition, pined away and died.*

1660. On the 15th Day of the 2d Month, *Jasper Batt* and *Henry Gundry* were much abus'd at *Glastenbury* Steeple-house, by the rude People excited by their Priest *Samuel Winney*, the same who had before with a Drum and Drunkards disturb'd the Meeting in the Market Place there.

5. *Persecuted under Pretence of* Vagrancy.

1657. *John Evans* of *Englescombe*, a Man of a considerable Estate, was taken up as a Vagrant at *Wells*, but eleven Miles from home; and carried to a Justice of the Peace, and not taking off his Hat, was committed to Prison, where he lay about four Months.

1658, *Anthony Tucker* of *Ugborrow* in *Devonshire*, going home from *London*, was taken at *Sanford Arundle*, and by a Warrant from a Justice of that Place, sent to *Bridewell* in *Taunton*, where he was kept three Weeks.

6. *For* visiting Friends *in* Prison.

Thomas Briggs and *John Braithwait* came many Miles to visit their Friend *John Doggett* a Prisoner at *Ilchester*, but were unmercifully beaten by the wicked Goaler; and not suffered to come in; and *Samuel Scott* of *Ilchester*, who went with them to the Goal Door, was much abused.

1657. *John Scafe* was beaten in like Manner for coming to visit Friends in Prison there.

Nicholas Jordan, *Jane Murford*, *John Evans* and *Katharine* his Wife, and others, were aſſaulted and abuſed by the Rabble in the Streets of *Bath*, as they paſſed and repaſſed from the Goal, and the Mob ſaid the Mayor bade them do ſo, becauſe they were *Quakers*.

Thomas Murford was grievouſly ſtoned and abuſed at *Bath*, as was *John Slade* the younger as he travelled on the Highway.

SECT.

SECT. X.

Containing the Sufferings in *Staffordſhire*, *Suffolk*, *Surrey* and *Suſſex*.

I. *STAFFORDSHIRE.*

1. *For Nonpayment of* Tithes.

Taken from
Robert Miller for 26 *s.* 8 *d.* demanded, a Cow worth four Pounds:

2. *For refuſing to* Swear.

1658, *William Reading* ſummoned to appear at the Aſſizes, for refuſing to ſwear, was fined, and had his Goods taken away to the Value of twenty ſeven Shillings.

3. *For declaring the* Truth *in the* Steeple-houſes, *&c.*

1655. *Richard Dale*, about ſeventy Years of Age, being under a concern of Mind to publiſh to

the People, the Excellency and Spirituality of the true Goſpel Worſhip, went into the *Steeple-houſe* at *Leak*, where he had ſpoken but few Words, before he was laid Hands on, and haled out of the Place; and carried before a Juſtice, who committed him to Priſon, where he was detained about three Weeks.

William Yardly, for bearing his Teſtimony to the Truth in the ſame Place, was alſo ſent to Priſon, and kept cloſe nineteen Weeks, ſeventeen of which he lay on the bare Floor, the cruel Keeper not ſuffering him to have Straw brought in to lie upon.

4. *For* viſiting Friends *in* Priſon.

Miles Bateman, a Man of very good Repute, went about an hundred Miles from home to viſit two of his Friends in *Stafford* Goal, where he was, by the Mayor's Order, committed to Priſon, twice whipt, and otherwiſe cruelly uſed, though he had not tranſgreſſed any Law of God or Man.

In his Impriſonment, *Miles Wenington* came to viſit him, and went to the Mayor to expoſtulate ſoberly with him concerning the Injuſtice done to his Friend, for which he was himſelf alſo ſent to Priſon, and cruelly whipt. So criminal was it accounted to viſit or ſpeak in Behalf of the Oppreſſed.

II. *SUFFOLK.*

1. *For Nonpayment of* Tithes.

Taken by Diſtreſs

	FROM	*Demanded* L.	S.	D.	*Value taken* L.	S.	D.
1656.	Joſeph Lawrance,	2	14	0	10	0	0
	Ric. White of *Wickhamskith*,	3	5	0	12	0	0
1657	J. Fryer of *Felixton*, he being at the ſame time in Priſon at the Suit of an Impropriator.	0	18	0	4	0	0
	James Norton of *Felixton*,	1	5	0	3	15	0
1658	John Fryer aforeſaid,	1	12	0	14	0	0
	James Norton aforeſaid,	* 5	10	0	16	0	0
	Thomas Bond had taken from him 3 *l.* 10 *s.* for Tithe of Land of no more Yearly Rent,						
	John Coleman, had Hay, Hemp and Flax taken of an uncertain Value.						
1659	William Driver of *Tremlie*,	1	14	0	12	0	0
	Thomas Pinſon of the ſame,	14	1	0	57	0	0
	W. Burrough *G. Finborough*	30	8	6	40	0	0
	Arthur Goddard of *Clopton*,	3	10	0	14	0	0
	Richard White of *Mendleſham*	4	0	0	15	0	0
	John Shipman of *Creſſingham*,	1	10	0	6	0	0
1660	James Norton	12	12	6	18	0	0
		83	0	0	221	15	0

By

* * *This Demand was for One Year's Tithe of Land rented but at* 12 *l.* 13 *s.* per Annum.

By Impriſonment.

1655. *George Sherwin* was proſecuted in the Exchequer for Tithes at the Suit of *James King*, an Independent Prieſt, of *Debingham*; he appeared, and took a Copy of the Plantiff's Bill; to which he had prepared an Anſwer, and was taken ſick by the Way at *Colcheſter*, where he lay twenty ſeven Weeks; howbeit the Term after he tendered his ſaid Anſwer, which was not accepted, becauſe he could not confirm it by Oath. In the Year 1656, he was again proſecuted in that Court, at the Suit of *Dame Vere Gaudy* of *Debingham* aforeſaid; he put in his Appearance, and afterward his Anſwer to her Bill; but becauſe he could not ſwear to his Anſwer, though true, was ſome time after taken up by order of the Barons, and committed to *Melton* Goal, on the 2d of the 11th Month 1656.

On the ſame Day, *John Simpſon* of *Kenton* was committed to the ſame Priſon, for not making Oath to his Anſwer in the Exchequer to a Bill exhibited there againſt him by *Charles Gaudy* for Tithes.

Richard White of *Wickamskith* was proſecuted in the County Court, at the Suit of *Auſtin Gibbett* Prieſt for a pretended Debt of 16*l.* 15*s.* borrowed, and 3*l.* 5*s.* for Tithes. The Debt was a meer Pretence, and therefore let fall at the Trial, but the Tithe was granted by the Jury, and he had three Cows taken for it worth 12*l.*

1655, *William Warn* of *Wellingworth* was proſecuted in the Exchequer, and impriſoned in *Melton* Goal, for a demand of only Nine Shillings for Tithe.

The

1658, The Widow *Posford* of *Clopton*, was ſued in the County Court of *Ipſwich* for Tithes, and caſt in treble Damages.

1657. *John Frier* of *Felixton*, was impriſoned at the Suit of *Miles Gowty* Impropriator, thirteen Weeks; and after his Diſcharge from Priſon, the Impropriator took from him for the ſame Tithe, two Cows and two Calves worth nine Pounds.

James Norton of the ſame Place, at the Suit of the ſaid *Gowty*, was alſo impriſoned 13 Weeks, and after that had two Cows taken from him worth nine Pounds. The ſame Impropriator hired a Soldier to go into the Ground of *Thomas Bond* of *Felixton* without his Conſent, and take his Corn at pleaſure.

Arthur Goddard, in the 9th Month 1657, was arreſted at the Suit of * *Richard Rogers* Prieſt of *Clopton*, for Tithes; and after he had been kept ſix Months, his Proſecutor got a Warrant from two Juſtices to make Diſtreſs for the Tithe, and took about four times the Value.

John Cauſton, impriſon'd in the County Goal in the coldeſt Time of Winter, was kept in an open Room 3 Months, under a cruel Keeper; and through the hard Uſage he had, contracted a Sickneſs, of which he there died.

Arnold Nunn was ſent to Priſon at the ſame Time with the ſaid *Cauſton*, and kept there nine Months.

William Tummett was impriſoned in the County Goal at *Ipſwich*, by an Attachment out of the *Exchequer*, on the 9th of the 11th Month 1657.

Anthony

* *The Prieſt, when the Warrant was to be ſerv'd on the ſaid* Arthur, *came himſelf with the Officer to a Neighbour's Houſe, call'd the ſaid* Arthur *Jeſuit, and other opprobrious Names, ſeiz'd him with his own Hands by the Collar, and had probably proceeded to farther Violence, but was ſtopt by a ſeaſonable Reproof from one of his own Hearers.*

Anthony Kettle being conven'd before two Juſtices, upon the Complaint of *George Pretty*, Prieſt, for not paying Tithe, the ſaid Juſtices iſſued their Warrant for Diſtreſs; and becauſe in ſome Diſcourſe there *Anthony* had contradicted the Prieſt, and told him that he lied, the Juſtices demanded Sureties for his good Behaviour, and for refuſing to give them, they ſent him to *Ipſwich* Goal. One of the Juſtices ſaid, *They hop'd to have a new Law whereby they ſhould curb the* Quakers, and the other told him, *He ſhould have Puniſhment by the Buſhel.*

Thomas Judye of *Aſhfield*, was committed to *Edmondſbury* Goal about the 24th of the 3d Month 1657, and there kept cloſe Priſoner for not paying Tithes.

Thomas Bircham of *Feverton*, was impriſoned at *Blyborough*, for twelve Shillings claimed by *John Carree* Prieſt there for two Years Tithe.

1658. *Richard White* of *Mendleſham*, was committed to *Ipſwich* Goal in the 11th Month 1658, for not ſwearing to his Anſwer given in to a Bill in the *Exchequer*.

There was Priſoner at the ſame Time *John Eaſtling*,

Lucie Oxe Widow, her Son *Chriſtopher Sharpe*, and her Daughter *Lucy Sharpe*, were caſt into *Melton* Goal, at the Suit of *Francis Davis* Prieſt of *Clifford*; Though the Son and Daughter had no Property in the Land, being only Servants to their Mother.

Thomas Coſſey of *Badſey*, was caſt into *Melton* Goal for not paying Tithe on the 25th of the 3d Month 1660.

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2. *For*

2. *For not paying* Steeple-house Rates.

By Diſtreſs.

Anno.	FROM	*Demanded* L.	S.	D.	*Goods worth* L.	S.	D.
1656.	A. Kettle of *Edward-Stone*	0	10	0	2	1	0
1657.	Anthony Appleby of *Haverill*	0	1	8	0	12	0
	George Evan of the ſame	0	0	6	0	14	0
1658.	Anthony Kettle aforeſaid	0	11	6	6	8	0
1659.	William Driver	0	3	0	0	6	0
	Thomas Pinſon	1	9	0	2	0	0
	Demanded in all	2	15	8	*Taken* 12	1	0

3. *For declaring the* Truth *in the* Steeple-houſes, *and other* publick Places.

On the 30th of the 5th Month 1655, *George Whitehead*, *John Harwood*, and *Richard Clayton*, paſſing through *Buers*, a Town in *Suffolk*, the ſaid *Richard Clayton* did fix a * Paper on the *Steeple-houſe* Door; ſome People obſerving him, came together to read it, to whom *George Whitehead* and *John Harwood* ſpake, exhorting them to live in the Fear of the Lord, and to turn from the Evil of their Ways, *&c.* While they were ſpeaking a Conſtable came up, and carried them before *Herbert Pelham*, an *Eſſex* Juſtice, then at *Buers*, who examin'd them, though officiouſly, being out of his Precinct; and then ſent them, together with *Clayton*, to *Thomas Waldegrave* a Juſtice at *Smallbridge*, not far from thence, who having aſk'd them a few Queſtions, left them in the Conſtable's Cuſtody, till *Pelham* and he had laid their Heads together: The Iſſue of their Conſultation

* *Appendix*, No. VII.

Conſultation was, that *Richard Clayton* was publickly whipt by *Waldegrave*'s Order as a † Vagrant; and ſent out of the Town the ſame Day with a Paſs: *John Harwood* was the next Day ſent to *Edmundſbury* Goal, and *George Whitehead* the Day following, whoſe * *Mittimus* with his own Remarks thereon, are in the *Appendix*. A few Weeks after, *George Roſe* of *Halſted* in *Eſſex*, for aſking a Queſtion of the Prieſt of *Stoke*, after his Worſhip was ended, was ‖ committed to the ſame Priſon, by *John Gurden*, Juſtice. At the next Quarter-Seſſions, being on the 9th of the 8th Month at *Edmundſbury*, thoſe three, namely, *Whitehead*, *Harwood* and *Clayton*, were indicted as *common* † *Diſturbers of the Magiſtrates and Miniſters*. The Juſtices that committed them were their ſole Accuſers, and incenſed the others againſt them; and an ignorant Jury being impannell'd, by the Direction of the Court, without more ado, found them guilty of the Indictment: Whereupon they were fined twenty Nobles each, and recommitted to Priſon till Payment.

At their Trial was preſent ¶ *George Fox* of *Chaſefield*, who obſerving the hard Treatment of the Priſoners, and eſpecially the Earneſtneſs which *John Gurden*, one of the Juſtices, expreſſed againſt them, being troubled thereat, ſpake thus to the ſaid *Gurden*, as he was coming out of the Seſſions-

† *Though he had* 20*l.* per Annum *of his own at* Gleaſton *in* Lancaſhire.

* *Appendix* No. VIII.

‖ *See his Mittimus in the Appendix* No. IX.

† *Though neither of them had ſpoken a Word to any Magiſtrate or Miniſter, before they were taken into Cuſtody.*

¶ *This Man was commonly call'd* George Fox *the Younger, to diſtinguiſh him from the other of that Name.*

Seſſions-Houſe, *Repent of thy unjuſt Actings this Day, for otherwiſe thou canſt not eſcape the juſt Judgments of God.* Upon this *Gurden* lays hold of him, has him before the Bench, who demanded Sureties till the next Seſſions, which he refuſing, they ſent him to Priſon with the others.

On the 22d of the 9th Month, *Henry Marſhall* of *Cambridgeshire*, for ſpeaking a few Words to the Prieſt of *Boxford*, after his Sermon and Prayer were ended, was by Order of the ſaid Juſtice *Gurden* firſt ſet in the Stocks about an Hour, and then ſent to the Priſon aforeſaid: At the next Quarter-Seſſions, on the 14th of the 11th Month he was indicted; by a willing Jury pronounced guilty, * fin'd 20 Marks, and for Non-payment return'd to Priſon. At the ſame Seſſions *George Fox* was called, but no Indictment was laid againſt him, nor did any Accuſer appear: Yet they ſent him to Priſon again till another Seſſions; at which he was not called: Whereupon he aſk'd his Liberty of the Goaler, who would neither grant it, nor ſhew him any Order or Warrant for his longer Detention.

The Uſage of theſe Priſoners, being now five in Number, was very hard; for they were lodged in the common Ward among Felons, in a low Dungeon-like Place under the Market-houſe, with a damp Earthen Floor, and lay upon Rye-Straw: Beſides, being unwilling to contribute to the Goaler's Avarice, or to buy any of his Liquors, (he keeping a Taphouſe, and ſome of his Priſoners being often drunk) he was very angry with theſe Men, who drank Water, which he could get nothing by: And their teſtifying frequently againſt the Drunkenneſs, Swearing, and other

* *This Man had a treble Puniſhment for one pretended Offence, namely, The Stocks, Impriſonment, and Fine.*

other Diſorders committed in his Houſe, and againſt his own † Hypocriſy, who pretended to be religious, while he ſuffered ſuch Things, made him exceedingly embitter'd againſt them, ſo that he did frequently ſtrike them on the Face, and ſhamefully abuſe them both in Words and Actions: And the Tapſter, Turnkey, and other of his Servants, and ſome of the drunken Priſoners, encouraged by his Example, did frequently abuſe them with Blows, and ſometimes took from them their Food, and other Neceſſaries, alledging, *the Goaler gave them leave ſo to do*, and one of the Priſoners ſaid, *If he kill'd them he ſhould not be hang'd for it.* It were too tedious to enumerate one half of the Sufferings they underwent, which the Goaler and his Servants were ſo conſcious of, that they uſed their Endeavours to prevent its being made known, by taking away from the Priſoners their Pen and Ink, and frequently prohibiting their Friends from coming to ſee them. However, after ſome Months, they found means of repreſenting their barbarous Uſage to ſome Friends at *London*, who applied to *Oliver Cromwell*, and his Deputy *Fleetwood* on their Behalf; whereupon Orders were ſent down to the Juſtices to enquire into the Caſe; ſeveral Sittings were had for that Enquiry, and the unjuſtifiable Uſage the Priſoners had met with from the Goaler, his Servants and others, was ſo fully manifeſted to the Juſtices, that they reproved him for it, and charged him to ſuffer none of his Servants or others to abuſe them for the future: This

† Note, *This Goaler was a Member of a* Preſbyterian *Church in* Bury, *and made great Pretenſions to Religion, calling in the Priſoners on Firſt-days, toward Evening, to inſtruct them, and exerciſe his ſort of Devotion among them. And when G. W. told him of his Hypocriſy herein, his Fruits being ſo contrary, his Daughter ſaid,* What, call my Father Hypocrite, who has been a Saint theſe 40 Years.

This produced some good Effect, and aw'd them into a Degree of better Behaviour, and the Condition of the Prisoners became more tolerable; till at length, by frequent Applications to *Oliver Cromwell* and his Council, in which *Mary Saunders* a Waiting Gentlewoman in the *Protector*'s Family, was very serviceable, the following Order was issued, *viz.*

"Thursday, *the* 16*th of* October, *at the*
"*Council at* Whitehall.

"ORDERED by his Highness the Lord "*Protector*, and the Council, that the "*Quakers* imprisoned at *Colchester* in the County "of *Essex*, and *Edmundsbury* and *Ipswich* in the "County of *Suffolk*, be forthwith released and "set at Liberty: And it is referred to Sir *Fran-*"*cis Russell*, to take Care that the same be done "accordingly; as also to consider how the "Fines set upon them, or any of them, if any, "may with most Conveniency be taken off and "discharged. And likewise to take Order, that "upon their being set at Liberty as aforesaid, "they be forthwith sent to their respective "Homes.

"W. Jessop *Clerk of the Council.*

This Order was carefully executed by * Sir *Francis Russell*, who sent his Clerk to the Prison at *Bury* to see them set at Liberty, which was done

* *A conscientious and compassionate Man, and principled against Persecution.*

done accordingly; though he did not order them to be ſent home, but in Kindneſs, gave them an *Order* or *Warrant*, to produce in their Defence, (if there ſhould be occaſion) that ſo they might travel without Moleſtation.

In the Time of their Impriſonment, *George Fox* and *George Roſe*, received a Gift and Part of the Miniſtry of the Goſpel, and became ſerviceable Preachers; and the latter of them travelled in the Work of the Goſpel through divers Countries of *Europe* and *America*.

When the Report of *George Whitehead*'s Sufferings at *Bury* was heard in *Weſtmorland*, one *Margaret Sutton*, who dwelt there, was concern'd in Spirit, and could not be eaſie, till ſhe went over to *Eury*, and offer'd herſelf to the Judge of the Aſſize there, to lie in Priſon in *George Whitehead*'s ſtead, as appears by her † Letter to the ſaid Judge: Which Offer of hers, (though it ſhews ſomewhat of Weakneſs, being not agreeable to Law) doth aptly ſet forth the exceeding Love and Bowels of Compaſſion in Jeſus Chriſt, which faithful Sufferers for his Sake bear one towards another. The ſaid *Margaret Sutton* for ſpeaking to a Prieſt at *Bury*, was caſt into Priſon about the 5th Month 1656, and from thence ſent away with a Paſs:

On the 10th of the 4th Month 1655, *William Seaman* of *Mendleſham*, for ſpeaking to the Prieſt in the *Steeple-houſe* there, after he had ended his Sermon, was committed to *Ipſwich* Goal, at the next Seſſion or Aſſize fined 20 Marks, ſent to Priſon again, and there cruelly us'd by the inhumane *John Story* Goaler. In the ſame manner was impriſon'd and fin'd *Elizabeth Lockwood*, for ſpeaking

† *Appendix* No. X.

ſpeaking to a Prieſt in the ſame *Steeple-houſe* a few Days after.

1656. *Margaret Gray*, who came to *Bury* to viſit her Friends in Priſon, for ſpeaking a few Words to a Prieſt there after his Sermon, was committed to Priſon.

Anne Blakeling, for ſaying to the Prieſt after his Worſhip was over, *If thou be a Miniſter of Chriſt and not an Hireling, prove thy Doctrine and thy Call*, was impriſon'd about two Years.

1657. *William Alexander* of *Needham*, for ſpeaking to *Thomas James* Prieſt of that Town, after his Devotion was ended, was impriſon'd at *Ipſwich* till next Seſſions, then fined five Pounds, and for Non-payment, ſent again to Priſon.

John Dankes of *Colcheſter*, for ſpeaking to the People in *Nayland Steeple-houſe*, after the Prieſt had done, was taken up as a Vagrant, though but a few Miles from his known Habitation, publickly whipt, and ſent away with a Paſs.

On the 12th of the 5th Month 1658, *George Whitehead*, riding through *Hoxon* in *Suffolk*, and meeting with *Edward Willan*, Prieſt of that Place, *exhorted him to fear God, and ceaſe from Iniquity*; after which they had ſome Diſcourſe about the *Church*, till the Prieſt, impatient of Contradiction, grew angry, and taking *George*'s Horſe by the Bridle forcibly ſtopt him, till others came up, and carried him before *Anthony Barry* a Juſtice, Member of an *Independent* Church at *Silam*; the Prieſt complain'd that *George* had call'd him Perſecutor, though that was after he had aſſaulted him in the Street, and threatned to pull him off his Horſe: However, the Juſtice, willing to gratify the Prieſt, ſent *George* to *Ipſwich* Goal, under Pretence of his having broke a *late Act of Parliament againſt Vagrants, idle, looſe, diſſolute Perſons and Fidlers*, &c. which, the

Juſtice ſaid, was made only for *Quakers*: They hurried him to *Ipſwich* on Horſeback by Night, being about 20 Miles. In the Priſon he found the aforeſaid *William Alexander* and two other Friends, whoſe Company was a great Solace in that Confinement, which was in the common Ward, and their Lodging upon Straw. At the next Quarter-Seſſions he was fined twenty Shillings, and continued in Priſon about 16 Weeks, till the Death of *Oliver Cromwell*, upon which he was diſcharged.

On the 17th of the 2d Month 1659, *Joſeph Scott* went into the *Steeple-houſe* at *Felixſtone*: When *Benjamin Randle*, the Prieſt, ſaw him come in, he was ſmitten with ſudden Fear and Faintneſs, and ſaid to the People, * *I had thought to have done ſomething at this Time, but here is one come in with the Spirit of Contradiction, ſo that I find much Weakneſs upon me, and cannot*; then taking his Hat, went out: As he was going, *Joſeph Scott*, who till then had ſaid nothing, ſpake thus, *When the Blind leads the Blind, needs muſt they fall*, and ſome other Words; at which the Prieſt ſeem'd much troubled, and told him, *His Mouth ſhould be ſtopt*. To which *Joſeph* replied, *God has this Day ſtopt thy Mouth*. At the next Quarter-Seſſions the Prieſt got him preſented, and committed to *Ipſwich* Goal, where he lay a conſiderable Time.

Thomas Pinſon being in the *Steeple-houſe* at *Aldborough*, where he ſtood quiet, and ſaid nothing, was haled out by the Hair of the Head, kept Priſoner one Night, and then ſent out of Town by the Magiſtrates, who ordered the Ferryman to carry him over the Water.

4. *For*

* *A remarkable Prevention of the Prieſt's whole Performance, by the ſilent Preſence of one* Quaker.

4. *For* Meeting *together, and going to* Meetings.

1655. *Henry Barker* of *Thrandleſtone*, going to a Meeting at *Mendleſham* on a firſt Day, had his Horſe taken from him, but redeem'd the next Day by his Mother, upon her paying ten Shillings: And ſhortly after, on the 2d of the 7th Month, as he was going Home from a Meeting at the ſame Place, his Horſe, Bridle and Saddle, worth five Pounds, were taken away from him, ſold afterward for fifty Shillings, and nothing return'd.

John Eweings and *Jane Hawes*, for riding to a Meeting at *Mendleſham* on a firſt Day, were ſet in the Stocks ſix Hours: And *William Tummett* the Conſtable, who in favour of them, had remov'd the Stocks from one Side of the Green to the other, being warmer, was, for ſo doing, committed to Priſon by *Edmund Harvey*, a Juſtice of the Peace at *Wickhamſkyth*.

1656. *Anthony Kettle* of *Edwardſtone*, had his Goods taken by Diſtreſs, to the Value of 12*s*. for going to a Meeting on the firſt Day of the Week.

On the 1ſt of the 2d Month 1657, at a Meeting in the Yard or Orchard of *Joſeph Deinſey* of *Nayland*, as *George Whitehead* was preaching, a pretended Gentleman came ruſhing in with a Conſtable and others, and violently pulled him down, and had him away to *John Gurden*, Juſtice at *Aſſington*, who gave him much threatning Language, and when *George* deſired him to hear with Moderation, he anſwer'd, *You are a moderate Rogue.* And when *George* calmly reproved him for his hard Speeches, he deridingly bid him, *Go Quake.* *George* aſked him, *Whether he deſpis'd*

Quaking? He anſwer'd, Yes, *I do deſpiſe Quaking.* After ſome Examination which the Clerk took in writing, and which the Juſtice required *George* to ſign, but he refuſed, as being partially taken, the Juſtice told him, *He ſhould be whipt, and if he came again into that Country, ſhould be branded on the Shoulder, and if he came a third time, ſhould be hang'd.* To which *George* mildly replied, *I am no ſuch Perſon as thou haſt mentioned, thou art an old Man, and going to thy Grave, thou doſt not know how ſoon the Lord may put an End to thy Days, and diſappoint thee of thy evil Deſigns againſt me: However, I fear not thy Threats, if the Lord (whom I ſerve) require my Return into theſe Parts, I muſt obey him.* The Juſtice ſaid, *I know I am an old Man.* *George* added, *Thou art old in Iniquity, it is high Time for thee to repent.* A * Warrant and Paſs was drawn up to have him publickly whipt the next Day, and then ſent away as a Vagrant. This corporal Puniſhment was executed by a fooliſh Fellow, hired by the Conſtable for that Purpoſe, who with a long ſharp Whip laid on unmercifully, having neither Fear nor Wit to reſtrain him, till the People cry'd out to ſtop him, ſo that *George*'s Back and Breaſts were cut and wounded with many long bloody Stripes, the Marks whereof were ſeen a long Time after. He was enabled to bear this rigorous Puniſhment with a Patience and Courage becoming his Chriſtian Cauſe, and his Spirit was ſo raiſed in the Inſtant of his Sufferings, that he ſang Praiſes aloud to the Lord, who had counted him worthy to ſuffer for his Name's Sake. After this cruel Execution, he was conducted the ſame Day on his own Horſe by the Conſtable

* *Appendix* No. XI.

Conſtable and others to *Sudbury*, and from thence to *Clare* and *Haverill*, the very Officers, to whom the Warrant was directed, admiring to ſee a young Man, ſo well habited, and on ſo good an Horſe, paſs'd as a Vagrant. On the Edge of *Cambridgshire*, his innocent Appearance ſo wrought upon one of the Conſtables, that he gave him up the Warrant, and bad him go his Way: So he return'd to *Halſted*, *Coggeſhall*, *Colcheſter*, *Sudbury*, and other Places in thoſe Parts; where the Report of his Sufferings had rais'd in the People a great Curioſity and Deſire to hear him, the Meetings were much frequented, and the Teſtimony of Truth greatly ſpread and prevailed.

On a firſt Day of the Week in the 9th Month 1657, was a Meeting at *Hadleigh*, whither the Mayor came, and aſking, *Who was their Chief?* was anſwered, *The Lord is Chief among us.* Whereupon he ordered his Aſſiſtants to pull down *George Roſe* who was preaching, and to take him away with others, to the Number of thirty ſix, who were put into a Dungeon ſome Hours; after which he demanded ten Shillings of each of them, which they refuſing to pay, 18 of them were kept all Night in Priſon, and on the Morrow being the Market-Day, they were all ſet in the Stocks.

Roger Hawkins ſuffered the like Puniſhment of the Stocks ſix Hours, for going to a Meeting but half a Mile from his Houſe: And *Anthony Kettle* of *Edwardſtone* ſuffered the like Puniſhment for the like Cauſe.

On the 14th of the 9th Month 1658, a Meeting being appointed at *Aldborough*, *Robert Duncan*, *Robert Mann*, *Bartholomew Bridges*, *Robert Davies*, and *William Gardener*, had their Horſes taken from them, and for a pretended Forfeiture of ten Shillings each, ſold for twenty Pounds,

and nothing returned to the Owners. Others, going to the ſame Meeting on Foot, were put into the Stock-houſe or Cage.

Henry Mather and *John Lirch*, coming from a Meeting at *Aldborough*, were ſtopt in the Street, and had taken from them an Horſe worth ſix Pounds, and a Great Coat valued at twenty Shillings, for a Fine of ten Shillings each, pretended to be due for their breaking the Sabbath.

On the 5th of the 3d Month 1658, at a Meeting at *Dunſtall*, *George Fox* the Younger preaching, was violently oppos'd by one *John Tokely*, who in his Rage and Fury came toward him with a drawn Sword, but when he ſaw that *George* fac'd him without Fear, he retired, and fetcht a Gun charg'd, which he fired at him, and the Shot went over his Head; but *George* continued preaching, unmov'd at ſo great Danger, which the Perſecutor obſerving, cried out, from the Force of a ſudden Conviction, *Your Faith is ſtrong*, and ſo went away.

On the 7th of the 6th Month following, the ſaid *George Fox* preaching in the Market-Place at *Aldborough*, was put out of Town by the Bayliff, but coming in again, and having a Meeting there that Evening at a Widow's Houſe, who received his Teſtimony, he was ſent to Priſon, where he continued but a very ſhort Time, for

On the 11th of the ſame Month, we find him preaching to the People in the *Steeple-houſe* at *Sowold*, after the Prieſt had done; whence he was taken by the rude People, beaten, thrown violently upon the Stones, and hal d along the Streets to the Bayliff's Houſe, who committed him to Priſon, and ordered him to be put into the inner Ward, that he might not ſpeak to the People.

Timothy

Timothy Grimble was * preſented at the Quarter-Seſſions for having Meetings at his Houſe.

Roger Hawkins of *Boxford*, for permitting Meetings at his Houſe, underwent ſome Proſecution.

5. *For refuſing to* Swear.

1656. *John Wateridge* being choſen Conſtable, and refuſing to take the Oath uſually adminiſtred at the Admiſſion to that Office, was impriſoned for ſome Time; and when he was releaſed, the Goaler kept back his Cloak worth forty Shillings, for four Shillings and four Pence demanded for Fees.

1657. *William Seaman* of *Bromſwell*, for refuſing to ſwear at a Court Leet, was fined twenty Shillings, and had his Mare taken away for that Fine, worth ſix Pounds.

1658. *Robert Davies* being a Conſtable, and having ſome Preſentments to make at the Seſſions at *Woodbridge*; becauſe he could not for Conſcience Sake ſwear to the ſame, the Preſentments were rejected, and himſelf ſent to *Melton* Goal.

6. *For* not going *to the* publick Places *of* Worſhip.

1657. *Richard Chandler* of *Nayland*, and *Henry Clark* of *Aſſington*, were fined each 2*s*. 6*d*. for abſenting from the *Steeple-houſe*.

Richard Cook, *Robert Cook*, and *Suſan* his Wife, and *Thomas Wood*, all of *Aſhfield*, were preſented

* *See the Copy of that Preſentment in the Appendix* No. XII. *with an Anſwer thereto, and* G. Whitehead's *Letter to the Inhabitants of* Ipſwich.

for not reſorting to their Pariſh Church at *Aſh-field*; and from the Seſſions at *Edmundſbury*, the ſaid *Richard Cooke* and *Thomas Wood* were committed to Priſon.

Some Peculiar Caſes.

1655. *John Porter*, being at the Houſe of *Richard White* in *Wickhamſkyth*, on a firſt Day of the Week, as he ſat reading in a Friend's Book, *Edward Harvey*, a Juſtice of the Peace, came in with a Conſtable, and ſnatched the Book out of his Hand, ſaying, *You Rogue, what will you not pluck off your Hat to the* PROTECTOR? *You are a ſeducing Fellow, and read ſeducing Books: You ſhall be bound to appear at the Seſſions, or go to Priſon.* Accordingly he did give Bond, and appeared at the Seſſions, where one of the Juſtices gave his Opinion for diſcharging him, but was over rul'd by the Majority, who were perſwaded againſt him by the ſaid *Edward Harvey*, an embitter'd Man, who on this Occaſion turned Informer, and took his Oath, *That the ſaid* John Porter *did carry a Pack at his Back, and ſell* Quaker's *Books.* PORTER produc'd his Licence for travelling in the Way of his Trade, ſign'd by five or ſix Juſtices and Officers, which the Court refuſed to ſee or hear; but ſentenced him to be whipt, which was moſt barbarouſly done on the Market-Day at *Mendleſham*; where the poor Man was tied by the Hands, and hung by a Butcher's Spirket, till the cruel Executioner gave him above twenty Stripes with a three corded Whip, ſo that his Fleſh and Skin hung in Flakes and Tatters upon his Back, to the moving Compaſſion, even in the hard-arted among the Spectators.

he

Joſeph

Joſeph Lawrence was committed to the County Goal at *Ipſwich*, on the 14th of the 6th Month 1655, the Cauſe alledged againſt him was, *His railing againſt the Miniſters of God's Word, and calling the Worſhip of God* Babyloniſh. A Charge founded only on ſome caſual Words of his, who, when two Perſons came to him, and demanded Tithe for the Prieſt, had ſaid, *That he ſhould not pay Tithe for the upholding any of* Baal's *Prieſts, or any* Babyloniſh *Worſhip.*

George Harriſon and *Stephen Hubberſty*, came on the 10th of the 4th Month 1656, to the Houſe of *Anthony Appleby* in *Haverill*; they had not been long there, before a Multitude of People beſet the Houſe, curſing, ſwearing, threatning, and throwing Stones at the Door, till about Midnight. Next Morning they renew'd their Rage, ſwearing they would have theſe Men, or pull the Houſe down, much like the wicked *Sodomites* at the Door of *Lot:* At length with one Accord they made an Onſet, and broke the Gate into Pieces, and entred the Houſe, hal'd out *George* and *Stephen*, and did deſperately beat and kick them, driving them along the Street with halloeing and ſhouting, and ſtoned them beyond the Town's End. When *Anthony Appleby* complained to a Juſtice of the Peace of that Riot, and wicked Abuſe of his Friends, the Juſtice would not hear him becauſe he had his Hat on; but ordered the Conſtables, that if any of that Perſwaſion came to Town, they ſhould bring them to him to be puniſhed.

John Greenwood, for preſenting to Juſtice *Gurden* of *Aſſington* a Book, entituled, *The Wiſe taken in their own Craftineſs*, was by him ſent to *Edmundſbury* Goal, and there kept ſeveral Weeks.

1657. *Anthony Ketile* and *Sarah* his Wife, *Ambroſe Kettle* junior, and *Sarah* his Siſter, *Ambroſe Hale*

Hale and *Anne Edwards* Widow, were * ſummon'd to appear at the Seſſions, under Pretence of being *Popiſh Recuſants*; but the Iſſue of their appearing there our Records do not mention.

Rebecca Lucas Widow, aged about 80 Years, & her Daughters *Rebecca* and *Mary*, were ſummoned on the 17th of the 9th Month 1657, before the Mayor of *Hadleigh*, who charged the old Woman to have no more Meetings at her Houſe, nor to lodge any *Quakers*, threatning to quarter Soldiers upon her, if ſhe did; he alſo told her Daughters, that he had nothing againſt them, but that they were *Quakers*. A few Days after, the two Daughters were taken from their aged Mother, and ſent to Bridewell, under Pretence, *that they ought to put themſelves out to Service*, but in Truth, as the Conſtable plainly told them, *becauſe they were not of his Religion*.

Ambroſe Sewell and *John Hill*, for viſiting *John Sewell* Brother of the ſaid *Ambroſe*, (as he was ſitting in the Stocks at *Haverill*, where he was put for ſpeaking to a Prieſt, and afterward ſent to the Houſe of Correction at *Colledge*) were both committed to *Edmundſbury* Goal.

William Gardener of *Peteſtry*, diſcourſing with one *Adkinſon* Prieſt of *Levington*, in the Preſence of a Juſtice of the Peace, the Prieſt charged him *with denying the Scriptures to be the Word of God*. *William* deſired the Prieſt to prove by Scripture, *that they call themſelves ſo*. The Prieſt quoted *Luke* viii. 11. *The Seed is the Word of God*, and inſiſted *that the Scriptures were that Seed*. After which repeating his Charge with ſome Aggravation, *William* anſwered, *that he lied in ſo charging him, for that he did own the Scriptures*. Whereupon

* *See the Copy of that Summons in the Appendix* No. XIII.

upon the Prieſt with his Bible ſtruck *William*, and bruiſed his Face, and ſpurned at him, and would in all probability have proceeded to farther Violence, had not the Juſtice, aſhamed of his Actions, pulled him away, and reſtrained him.

Edmund Croſs of *Woodbridge* Grocer, in the 7th Month 1658, was grievouſly abuſed and beaten in his own Shop, and had an Earthen Pan broken about his Head, and his Face much cut therewith, by a Prieſt whom he had reproved for his Drunkenneſs and Debauchery, of which he had been moſt notoriouſly guilty. The Prieſt added to his Blows many opprobrious Words, calling *Edmund*, *Rogue*, *Witch*, *Devil*, *Papiſt*, and whatever elſe his drunken Rage did ſuggeſt.

III. *SURRY.*

1. *For Nonpayment of* Tithes.

By Diſtreſs of Goods.

Anno.	L.	S.	D.		L.	S.	D.
1657. *For*	12	12	8	*demanded, Goods taken worth*	20	17	0
1658.	14	8	6		53	17	0
1659.	16	5	0		61	12	0
In all	43	6	2	*Taken in all*	136	6	0

By Impriſonment.

Richard Bax and *Thomas Bax* were impriſoned for Tithes five or ſix Weeks, and afterwards had their

their Goods taken by Diſtreſs for the ſame Demand.

Henry Gill, for one Year's Tithe amounting at moſt but to eight Pounds, was arreſted by the Prieſt of *Godalming*, and caſt into Priſon, where he lay nine Months, and afterward had taken from him by an Attachment, Goods and Chattles worth forty Pounds; and under pretence that was too little, they nailed up his Barn-door, wherein was Corn worth forty Pounds more.

2. *For not paying* Steeplehouſe-Rates.

Anno.	L.	S.	D.	Q.		L.	S.	D.
1658. *For*	1	4	9	0 *demanded,*	*Goods taken worth*	3	7	6
1659.	1	2	7	2		2	10	4
In all	2	7	4	2 *demanded,*	*Taken in all*	5	17	10

3. *For declaring the* Truth *in the* Steeple-houſes, Publick Places, *&c.*

1656. *Edward Cole*, *Richard Greenway*, *Thomas Fitz Williams*, and *Ruth White*, were ſeverally impriſoned at *Kingſton*, for ſpeaking to the Prieſt there.

1657. *Thomas Tax* of *Charlewood*, for ſpeaking to the Prieſt in the *Steeple-houſe* there, was by Warrant from a Juſtice of the Peace brought to the next Seſſions at *Rygate*, whence the Juſtices ſent him to Priſon, and ſo continued him from one Quarter-Seſſions to another, without any Trial or legal Proceſs againſt him.

Heſter Biddle and others, for going into the *Steeple-houſe* at *Godalming*, were much beaten and abuſed, and afterward put into the Cage.

1658.

1658. *Thomas Tax* aforeſaid, being at *Charlewood Steeple-houſe*, where he ſat ſtill, and ſpake not a Word, was by the Prieſt's Order haled out and ſet in the Stocks.

Richard Eaſtmead, for ſpeaking to the Prieſt in *Guildford Steeple-houſe*, was impriſoned till Seſſions, and then ſent to the Houſe of Correction for one Month.

Ellen Hartley, for going to the *Steeple-houſe* in *Mary Magdalen's* Pariſh, and ſpeaking there, was much abuſed by the People.

In the Year 1657, *Edward Burrough* was impriſon'd at *Kingſton*, the Occaſion whereof was thus; *Richard Mayo* Prieſt of *Kingſton*, had ſeveral Times challenged *Edward Burrough* to the *Steeple-houſe* there, and if he had any Thing againſt him or his Doctrine, to ſpeak it: Accordingly *Edward* went, and *Mayo* in his Hearing did preach and affirm.

1. *That* Paul, *as a Miniſter of Chriſt, exhorted the Saints* (*the* Corinthians) *to follow and obey a Light, which was not Chriſt, nor the Light of the Goſpel.*

2. *That People ought to follow and obey a Light, which is not Chriſt, nor the Light of the Goſpel.*

3. *That a Man may be a righteous Man, and not a godly Man, without diſtinction.*

4. *That the Light of Chriſt, which every Man is lightened withal,* John i. 9. *is carnal, and Darkneſs.*

5. *That Chriſt was not the Word that* David *walked by.*

Edward aſſerted theſe to be *damnable Doctrines*, and *Errors*, and not according to Truth: For which Saying, the Prieſt entred an Action, and *Edward* was arreſted and impriſoned, and about

a Year after the Cauſe came to Trial in a Court at *Kingſton*, on the 31ſt of the 5th Month 1658, where 'twas proved by ſufficient Evidence, that the Prieſt had laid down the foregoing Poſitions, and the Prieſt himſelf acknowledged them: Whereupon *Edward* inſiſted on the Truth of what he had ſaid, offering to prove by Scripture, that thoſe Doctrines were damnable and unſound, but the Court refuſed to hear him: And the Judge directed the Jury to give the Prieſt Damages; who accordingly found *Edward* guilty, and gave the Prieſt 100*l*. At a following Court held there on the 25th of the 7th Month 1658, *Mayo* and his Council mov'd for Judgment upon the Verdict given againſt *Burroughs*, who being admitted to ſpeak, ſo manifeſtly prov'd the Truth of his Charge, and the Prieſt ſo lamely vindicated what he had aſſerted, that the Court did not think fit to proceed to give Judgment in the Cauſe, but deferr'd it, and we do not find that the Prieſt after that made any farther Motion about it.

4. *For refuſing to* Swear.

1656. *Edward Burrough* and nine others were impriſon'd at *Kingſton* for having refuſed to take the Oath of Abjuration.

5. *For* Meeting *together and* going to Meetings.

On the 4th of the 3d Month 1657, *Thomas Lacock* was taking out of a Meeting at *Roger Bumfold*'s Houſe at *Pitfold*, and carried before a Juſtice, who committed him to Priſon, where he was about half a Year.

On

On the 3d of the 5th Month 1659, as ſome Friends were going to a Meeting at *Mitcham*, they were ſtopt by a Conſtable, who ſtruck one of them on the Breaſt, ſaying, *Such Rogues as you ſhall not paſs, except you will go to Church*; however they went on, he threatning, *that they ſhould be pull'd out by and by.* When they had been a while in the Meeting; many People gathered about the Door, and one with a long Staff held it up with both his Hands at the Preacher, ſaying, *I will knock you down, if you ſpeak another Word, though I be hang'd for it*, the reſt followed that Signal, and threw down many of the Friends, kicking and trampling on them with their Feet; then they dragg'd them out one by one upon the Common, and tore many of their Cloaths. One *Edward Stamp* of *Southwark* being aſk'd by ſome of the People, what he came thither for? anſwered, *To wait upon the Lord*; upon that they called him *Jeſuit Rogue*, and threatned to kill him, and ſo fell upon him and beat him very ſorely. Another they thruſt into a Pond, and as he attempted to come out, forced him back again: At length with their Staves they punch'd and drove them along, till one of the Neighbourhood received them into his Yard: There the Meeting was continued, and as one of the Friends was preaching, they threw a Pail full of muddy Water upon him: And as the Friends ſtood bare headed at Prayer, they threw Stones at them, broke the Head of one, and much hurt others: And after the Meeting they purſued them a great Way ſtoning them.

On the 7th of the ſame Month, at the ſame Place, the Rabble aſſaulted thoſe that met, and threw Dirt and Dung at them, and even in the Faces and Mouths of the Preachers.

The

The like Wickedneſs they acted again on the 10th of the ſame Month, when after they had daub'd ſome of the Friends all over with Dirt and Filth, they cried out, *How like ſt itches they look?* And then repeated their ungodly Inſults and Abuſes in a moſt barbarous manner. The patient Sufferers endured all with Chriſtian Meekneſs and Conſtancy, nor could the Rage of Men prevent their Performance of their Chriſtian Duty of aſſembling together to worſhip the Lord their God in Spirit and in Truth.

The Names of ſome Partakers of the Abuſes in the ſaid Meetings at *Mitcham*, were,

William Shewen
Francis Collins
Richard Greenway
Elizabeth Wheelwright
Rebecca Travers
Deborah Harding
Sarah Bates
Elizabeth Watſon
Gratian Bacon
Peter Burdett
Charles Oſyer
William Brown
Thomas Maynard
John Oakly
Thomas Crook
John Giles
Anne Cart
Richard Bird
Richard Tidder
Margaret Davis
William Hill
Henry Ayres
Anne Hayworth
Richard Whitepain
Edward Stamp.

IV. SUSSEX.

1 *For* not paying Tithes.

By Diſtreſs.

	L.	S.	D.		L.	S.	D.
1655.	*For* 6	13	0	*Demanded, Goods taken worth*	21	10	0
1656.	33	12	5		123	10	0
1657.	59	12	6		196	10	0
1658.	40	17	8		97	0	0
1659.	78	18	0		210	5	0
	In all 219	13	7	*demanded*	*Taken in all* 558	15	0

Among which the Diſtreſs made upon *John Tugwell* of *Iſield*, a poor labouring Man, was very exorbitant, from whom a Cow worth 7*l.* 10*s* was taken for 11*s.* demanded. Very unreaſonable too was a Seizure made on the Goods of *Nicholas Beard* of *Rottingdean*, to the Value of 111*l* 5*s.* for only one Years Tithe of a Farm at 100*l. per Annum* Rent.

By Impriſonment.

1656. The Widow *Killingbeck* of *Twinham*, an aged Woman, for 12*s.* demanded for Tithe, was caſt into Priſon, and ſuffered much in a very cold Winter.

1657. *John Barber* of *Henfield*, was impriſon'd for 10*s.* Tithes, and afterward for the ſame, had his Goods taken to twelve Times that Value.

Richard Pratt and *Nicholas Beard*, were impriſoned for a Contempt, notwithſtanding their

perſonal Appearance in the Court of *Exchequer*, as cited.

1658. *Robert Adams* of *Simſon*, upon an Attachment out of the *Exchequer*, was impriſoned at *Horſham* two Years.

1659. *Henry Bennett* was arreſted and ſent to *Horſham* Goal for Tithes, as were *Richard Beard*, *Richard Webb* and *John Adams*, all of *Rottingdean*, at the Suit of *John Apſley* and *Edward Goreing*.

John Blackſan of *Stenning*, was proſecuted in the *Exchequer* for 20*l.* for Tithes of 8 ½ Acres, when all the Corn that grew on his ſaid Land was hardly worth that Money.

John Shaw of *Shipley* ſuffered an hard Impriſonment for his conſcientious Refuſal to pay Tithes.

2. *For not paying* Steeple-houſe Rates.

Anno.	L.	S.	D.			L.	S.	D.
1655. *For*	0	9	0	*demanded,*	*Goods worth*	2	0	0
1656.	1	4	0			1	12	6
1657.	3	16	5			12	8	6
In all	5	9	5	*demanded.*	*Taken in all*	15	1	0

3. *For declaring* Truth *in* Steeple-houſes, &c.

In the Year 1655, *Thomas Lacock* ſuffered four Months Impriſonment, for ſpeaking ſome Words of Exhortation to the People in a *Steeple-houſe* after the Prieſt had done: And in the next Year, *Bryan Wilkinſon*, *Thomas Roberſton* and *Margaret Wilkinſon*, were ſent to Priſon for ſpeaking to Prieſts in the *Steeple-houſe* at *Horſham*.

In

In the Year 1656, *Nicholas Rickman* and *Frances* his Wife, were committed to Priſon by the *Mayor* of *Arundel*, he, for writing a Paper concerning the True Worſhip of God, ſhe, for going into a *Steeplehouſe*, and ſpeaking to her Brother *Henry Staples*, a Prieſt who officiated there. They lay in Priſon through a very cold Winter, ſhut up from their Trade and Family, in which Time, though two Seſſions paſt, they were not called, but at the third Seſſions none appearing againſt them, they were diſcharged: Though ſome Time after their Goods to the Value of twenty four Shillings were taken away for the Charges of carrying them to Goal.

In the Year 1657, *John Snaſhfold* of *Chiltington*, for going into the *Steeple-houſe* at *Billinghurſt*, was committed to Priſon, and kept there 7 Weeks, in which Time he was five Times arraigned at the Seſſions and Aſſizes; at length being had before the Barons of the *Exchequer*, he was by them ſet at Liberty.

In the ſame Year the Pariſhioners of *Cofould*, being to elect a Miniſter to ſupply their vacant *Cure*, publick Notice was given, that if any one had ought to object againſt the Life or Doctrine of the Perſon propos'd for that Office, they ſhould appear at the *Steeple-houſe*, at the Day appointed for the Election: Accordingly *Margery Cauſtock* went, and offered before the People to teſtify againſt the Man's Life and Doctrine, and to prove by ſufficient Evidence that he was corrupt in both: But inſtead of hearing her Teſtimony, ſhe was had before a Juſtice, who ſent her to the County Goal, where ſhe lay above half a Year.

In the Year 1658, *Alice Weſt* of *Green*, and *Thomas Patchen* of *Iſield*, were committed to *Horſham* Goal, for exhorting the People in the *Stee-*

ple-houſe of their reſpective Pariſhes, and were continued Priſoners above a Year.——In the mean Time *James Larbee*, for ſpeaking to a Prieſt at a *Steeple-houſe* in *Chicheſter*, was ſent to Priſon, where he ſuffered under a cruel Keeper, and after five Months cloſe Confinement, having been releaſed but a few Days, died, carrying to his Grave the Bruiſes he had received, and which were believed to haſten his End. About the ſame Time *John Pullat* of *Brighthelmſtone*, for ſpeaking to the Prieſt and People in the *Steeple-houſe* there, was put Priſoner into the Blockhouſe, and the next Day ſent to the County Goal till Seſſions, then ſentenced to Bridewel, to be whipt and kept to hard Labour. The Time of his Impriſonment in the Goal and Bridewel was about ſix Months. In the ſame Year, the Widow *Hatch* ſpeaking to the People in a *Steeple-houſe*, ſome of them put a Rope about her Neck, and haled her out of the Door.

Nicholas Beard and *Clement Hyland*, were arreſted by the Prieſt of *Rottingdean*, for ſpeaking the Truth to him, and were ſent to *Horſham* Goal, where they were kept ſome Time.

In the Year 1659, *John Snaſhfold* of *Chiltington*, and *Nicholas Beard* of *Brighthelmſtone*, going into the reſpective *Steeple-houſes* of thoſe Places, were much abuſed, hal'd by the Hair of the Head, and the former thrown over a Seat, to the endangering of his Life. This was done by the Hearers, but in ſome Caſes the Prieſts themſelves made their own (not ſacred) Hands the Executioners of their Reſentment, as for inſtance, *Margery Caulſtock* of *Panings* Pariſh, going into the *Steeple-houſe* there, and ſpeaking to *Adam Koſſam* Prieſt, after he had ended his Worſhip, he in a Rage aſſaulted her, tore her Handkerchief and Cloaths, punch'd her on the Stomach, and beat her

her back againſt a Seat. As little of Chriſtian Meekneſs appeared in *Thomas Mead* Prieſt of *Redgwick*, who, in the *Steeple-houſe* there, violently punch'd *John Blackfan* on the Breaſt, and encouraged the rude Multitude to beat him, ſo that his Body was much bruiſed: The ſame kind of Uſage did the ſaid *John Blackfan* meet with from *John Honney* Prieſt of *Woodmancott*, who when *Henry Steele*, one of his Pariſhioners, after Sermon, aſked him a ſober Queſtion, gave him reproachful Names, inſtead of an Anſwer; while the Prieſt's Son in his Father's Preſence, ſhamefully prickt the Man's Legs with a Pin at the End of a Stick, without Reproof. About the ſame Time *Bryan Wilkinſon* of *Nuthurſt*, was violently thruſt out of the *Steeple-houſe* there, and punched on the Breaſt with both Hands by *Robert Fiſh* Prieſt of that Pariſh; and when the ſaid *Bryan*, in the ſame *Steeplehouſe* Yard, was reading ſome Scriptures to the People, another Prieſt named *Mitchel*, attempted to ſtrike or tear the Bible out of his Hands. From the Inſtances given of theſe fighting Prieſts, the Reader may obſerve how apt the ſudden Tranſports of furious Zeal and blind Revenge are, to hurry Men into Actions, not only beneath the Character they pretend to bear, but even below the Rules of common Decency in Behaviour.

Humphry Killingbeck ſpeaking to a Prieſt in a *Steeple-houſe*, was ſtruck violently over the Head by a Butcher with a great Cudgel.

Edward Hamper and *Nicholas Rickman*, were ſent to the Houſe of Correction at *Arundel*, for aſking the Prieſt there a Queſtion about ſome Doctrine he had been then preaching.

Sarah Marner was much abuſed, kickt and thruſt out of the *Steeple-houſe* at *Fitleworth*, by

the Pariſh Clerk there, for ſpeaking a few Words to the Prieſt after his Service was ended.

Mary Akehurſt of *Lewis*, going into the *Steeple-houſe* called St. *Michael*'s there, and aſking a Queſtion of an *Independent* Prieſt, who had then preached, was hal'd out by the People, and afterward by her Huſband ſo beat and pincht, that ſhe could not lift up her Arms to her Head without pain.

Richard Snaſhfold, ſtanding ſilent in the *Steeple-houſe* of the Pariſh he lived in, was hal'd away with much Violence at the Prieſt's Command, who when he came out, gave one of the rude Lads a piece of Money, and highly commended his Courage and Diligence in thruſting out the *Quaker*.

4. *For* Meeting together, *and* going to Meetings.

1658. A Meeting being held at the Houſe of *William Gold* in *Brighthelmſtone*, the Profeſſors of that Town, coming from their Worſhip, firſt broke the Windows, which Work one zealous Woman was obſerved to do very devoutly with her Bible; then they flung in much Filth on thoſe that were there met, and at length thruſting in upon them, hal'd out *Joſeph Fuce* and ſome others, throwing him very dangerouſly on the Ground, and haling him and others out of the Town, threatned, that if he came thither again, they would throw him into the Sea. After this manner did the People there frequently abuſe thoſe who were aſſembled together; of which Abuſes *Margery Cauſtock* had a large Share: Her Daughter alſo of the ſame Name, going from a Meeting, was cruelly ſtoned and wounded in the Face

Face, to the endangering her Eye, and her Blood was ſpilt to that Degree, that ſome of her wicked Perſecutors boaſted, that they had *killed one Quaker*; as they had almoſt done another, namely, *Richard Pratt*, by ſtoning him.

After the like barbarous Manner were Friends us'd at their Meetings in *Lewis*; for their Windows were frequently broke, and their Perſons abus'd by Water, Dirt and Cow Dung caſt upon them. At one Meeting, at the old Caſtle Green, the rude People, and among them ſome Sons of the Independent Profeſſors, came with Swords Guns and Pikes, running violently upon Friends as they were kneeling in the time of Prayer. And at other times have frequently thrown among them Squibs of Gunpowder and other Fire works, to the burning of their Clothes, and wounding their Bodies.

Thomas Lacock was taken out of a religious Meeting at *Nicholas Rickman*'s in *Arundel*, and ſent to Goal without any legal Cauſe aſſigned, where he remained about a Year.

The following Perſons had their Goods taken from them under Pretence of a Fine for breaking the Sabbath, when the Offence was only that of going to their religious Meetings on that Day; namely,

	L.	*S.*	*D.*
Edward Hamper, to the Value of	0	18	0
William Turner of *Arundell*,	0	18	0
Triſtram Martin of the ſame,	1	0	0
Nicholas Rickman of the ſame,	0	16	0
Richard Cooke,	1	0	0

The ſaid *Richard Cooke*, a very poor Man, died before the Goods were ſold: Yet did the Proſecutor ſell the Goods without any Com-

miſeration to the poor Widow and Fatherleſs Children.

5. *For refuſing to* Swear.

Ninion Brockett, choſen to the Office of a Conſtable, becauſe he could not take the uſual Oath to qualify him for that Office was impriſoned fifteen Months.

6. Sufferings *on ſeveral other Accounts.*

1655. *Brian Wilkinſon* of *Nuthurſt* for ſending ſome Queries, and writing a Letter to the Prieſt of *Horſham*, which the Juſtices called ſcandalous, ſuffered nine Months Impriſonment, partly in the Time of Harveſt.

Joſeph Fuce was taken out of the Houſe of *Nicholas Rickman* in *Arundell*, and by the Mayor and others ſent to *Portſmouth*, to be ſhipt for *Jamaica*, among a Company of vile Fellows preſt and pickt up in the Countries for that Purpoſe.

1656. *Richard Luckins*, Keeper of the County Goal at *Horſham*, was committed to the Houſe of Correction by Warrant from three Juſtice. and detained there ſeveral Weeks to his great Prejudice, for giving * Liberty to ſome *Quakers* that were committed to his Cuſtody.

Thomas

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* *Not that he had loſt his Priſoners, for they were always ready; but becauſe he was more merciful than the Juſtices; and being aſſured of the* Quakers *Integrity, ſuffered them to go out and return again to the Priſon.*

Thomas Lacock was committed to the House of Correction by the Mayor of *Arundell*, there whipt, and for some time kept in Irons, and laid divers Weeks in Winter in a cold low Room without Boards, having neither Fire, Candle nor a Bed to lie on, when as there was no Transgression of any Law proved against him, nor any reasonable Cause for such Usage.

Brian Wilkinson aforesaid, * *John Fursby* and *Thomas Patchen*, were imprisoned for buying and having Friends Books, which the Justices call'd seditious; and though they could not fix any Law these men had transgressed, yet they continued them from Sessions to Sessions without bringing them to any Trial, about ten Months.

Richard Pratt, for giving in a Paper to the Bench of Justices at *Lewis* Sessions, representing the cruel Usage and stoning of his Friends at *Brighthelmstone*, and desiring them to exert their Authority for protecting the Innocent from such Abuses; was by them committed to the House of Correction, and ordered to be whipt there, and kept to hard Labour: As they were haling him away to *Bridewell*, one *William Hobbine* seeing him in danger from the Pushing of the People, † laid hold of him to keep him from falling; for which he was fined three Pounds and sent to Goal for not paying it.

John Baker, an Apprentice to *Nathaniel Blunden* Woolen-Draper and Taylor in *Chiltington*, was by his said Master grievously abus'd, after he professed himself a *Quaker*; who did beat him outra-

* Fursby *was a poor labouring Man, whose Wife and Children might have perished, had not others been kinder than those Justices.*

† *This they probably interpreted an Attempt to rescue the Prisoner, and under that Colour ensnared another innocent Man.*

outragiouſly, knockt him down, and in his Zeal forc'd him to the Prieſt, whoſe Perſuaſions prevailing not, his Maſter threatned to beat his Brains out, and at laſt illegally turn'd him out of his Houſe, and would not permit him to return, nor did perform the Covenants which according to his Indentures he ought to have done.

Mary Akeburſt of *Lewis* ſuffer'd much cruel Uſage from her own Husband, who becauſe of her reproving a Prieſt that had belied her, bound her Hand and Foot, and grievouſly abus'd her: At another time he bound her with a great Iron Chain, and kept her ſo Night and Day for a Month together, becauſe ſhe would not depart from her Profeſſion of the Truth, to which ſhe conſtantly adhered.

Nicholas Lambeth was cruelly beaten with many Stripes by a Company of rude young Men and Women who had ſent for him to an Houſe, under Pretence of hearing ſome good Exhortation from him, he having before that been concerned to bear his Teſtimony to the Truth in the Hearing of ſome of them.

SECT.

SECT. XI.

Containing the Sufferings in *Wales*, *Warwickſhire*, *Weſtmorland* and *Wiltſhire*.

I. *WALES*.

1. *For Non-payment of* Tithes.

Taken by Diſtreſs

In *Monmouthſhire*.

From *John Read*, a Cow worth four Pounds.

	FROM		*Demanded* L. S. D.	*Value taken* L. S. D.
	Arnold Thomas	*for*	1 2 0	4 0 0
	In *Glamorganſhire*			
	Morgan Robin,		0 11 6	1 10 0
	he was alſo impriſoned for the ſame five Weeks.			
	Edmund Thomas of *Molton*		3 0 0	6 0 0
	John David of the ſame,		1 4 0	3 0 0
	Matthew Gibbon had Goods taken from him worth 12*s*,			
	Evan Leonard of the ſame,		0 4 0	0 8 0
	Matthew Gibbon aforeſaid,		0 2 0	0 10 0
	Edmund Thomas aforeſaid,		0 2 0	1 0 0
	Morgan Gibbon,		3 0 0	12 0 0
	Thomas and Daniel Hopkins,		0 7 0	4 0 0
	Raanorſhire.			
1657.	Richard Moore,		1 1 0	6 11 4
	Margaret Watſon,		0 1 4	0 3 4
	John Berks,		0 6 8	1 10 0
	Evan Steven,		0 4 0	2 0 0
	John ap Evan David,		0 3 4	4 2 0
	Oliver Howel,		0 5 0	1 0 0
	Evan Morris,		1 10 0	5 10 0
	Charles Davis,		0 4 0	1 12 0
	Hugh Williams,		0 8 0	1 0 0
1658.	Richard Moore		0 7 0	0 18 0
			14 2 10	56 12 8

By

By Imprisonment.

Monmouthshire.

Walter Watkins and his Wife, of the Parish of *Sheer-Newton*, were imprisoned in the County Goal at *Uske*, for the Value of about twenty Shillings Tithe demanded by the Priest.

Glamorganshire.

David Jones was arrested and imprisoned many Weeks, at the Suit of *Benjamin Flower* Priest of *Cardiff*, for 4 *d.* for Garden Tithe, and 6 *d.* for a Fleece of Wool.

2. *For not paying* Steeple-house Rates, &c.

Monmouthshire.

1658. *Walter Watkins* of *Sheer-Newton* had Goods taken from him worth three Shillings.

Glamorganshire.

Matthew Gibbon of *Melton* had taken from him a Pewter Tankard.

FROM Anno.	*Demanded,* L.	S.	D.	*Goods worth* L.	S.	D.
1658. Edw. Thomas of *Melton for*	0	13	0	2	16	0
Radnorshire.						
1658. John Ap Evan David,	0	1	6	0	4	0
Richard Moore,	0	7	0	0	10	0
Evan Morris,	1	2	0	1	3	0
1659. Richard Moore,	0	4	2	0	4	6
John Ap Evan David,	0	1	0	0	5	0
John Berks,	0	1	6	0	4	10
In all demanded.	2	10	2	*Taken* 5	1	4

3. *For*

3. *For declaring the* Truth *in* Steeple-houſes, *&c.*

1655. On the 8th of the 8th Month, *John Ap John* went into the *Steeple-houſe* at *Swanſey* in *Glamorganſhire*, where after the Prieſt had done ſpeaking to the People, he asked him, *Whether he was a Miniſter of Chriſt?* Whereupon another Prieſt preſent took him by the Collar and had him out, not ſuffering him to ſpeak any farther; but delivered him to the Conſtable, who put him for that Night into a cloſe dark Priſon. The next Day he was brought before ſeveral Prieſts and Magiſtrates; when the Prieſts ſtirred up the Magiſtrates *to have him whipt that the Devil might come out of him*, and as oft as he attempted to ſpeak, the Prieſts would ſtrike him and ſtop his Mouth with their Hands: At length he was ſent to the * County Goal of *Glamorgan* and there detained.

Again in the Year 1658, the ſaid *John Ap John* ſtanding in the *Steeple-houſe* in *Swanſey* aforeſaid, a Witneſs againſt *Evan Griffin* the Miniſter ſo called, was hal'd forth by the Hair of his Head by one *John Roberts* a Preacher; and being brought before a Juſtice, was ſtruck and pull'd by the Noſe in his Preſence by *Morris Bedwell* Prieſt of *Swanzey*, and afterward by the ſaid Juſtice committed to Goal, where he was kept twenty Weeks, and then ſet at Liberty without any legal Trial. The ſame *John ap John* was turned out of the Town of *Swanſey* ſeveral times for bearing Teſtimony to the Truth among the People there.

Margaret

* *See his Mittimus in the Appendix*, No. XIV.

Margaret Thomas and *Rebecca Thomas*, for teſtifying againſt the aforeſaid fighting Prieſts of *Swanſey* were much abus'd, and impriſoned there, and when releas'd without any Trial, were turned out of the Town: A ſhort time after, *William Evan* of that Place went with his Boat, and brought them over the Water thither again; for which he was impriſoned and chained by the Leg.

1658. *Elizabeth Holmes* and *Alice Burkett*, for bearing their Teſtimony againſt the Prieſts, were impriſoned in the Dark-houſe at *Swanſey*; from whence they were ſome time after releaſed, but not brought to any Trial: This *Elizabeth Holmes* a ſhort time after went into the *Steeple-houſe* at *Swanſey*, and did there declare the Truth among the People, who heard her with much Attention till the Prieſt came, who caus'd her to be apprehended, and again impriſon'd in the dark Houſe, being chain'd by the Leg at a great Diſtance from the Door, leſt ſhe ſhould ſee and reprove any of the Prieſts as they paſſed by; and ſuch was the Cruelty exerciſed to her, that they would not permit Neceſſaries to be brought her, but ſhe was obliged to drink by ſucking through a Cane put in at an Hole of the Door.

At another time in the ſaid Year, ſhe was impriſon'd in the ſame Place a Day and a Night, for ſpeaking a few Words peaceably to *Morris Bidwell* Prieſt of *Swanſey*, as ſhe met him in the Street. At another time the ſaid *Elizabeth Holmes* and *Alice Burket* having been at a Meeting at *Walter Watkins*'s Houſe at *Sheer-Newton* in *Monmouthſhire*, and lodging there, ſome of the People made a great Stir about the Houſe in the Night, and next Day brought them before the Juſtices, who made a Paſs to ſend them away as Vagabonds, but their own Conſciences checking them, forbore the Execution of it. The ſaid *Elizabeth*

Holmes

Holmes was alſo much abus'd at *Lanvaches* Steeple-houſe by the People, encouraged by *Walter* and *Sims*, two Preachers there: As both ſhe and *Alice Burket* were at *Newport* Steeple-houſe, whence they were hal'd out, and carried to the Bridge, and kept there Priſoners for ſome time.

Francis Gawler, of *Cardiff* in the County of *Glamorgan*, ſtanding ſtill in the *Steeple-houſe* at *Swanſey*, attending to what the Prieſt ſaid, was ſuddenly hal'd out, though he ſpake not a Word, and impriſon'd in the Town-Hall in *Swanſey* aforeſaid.

The ſaid *Francis Gawler* was ſeveral other times had before the Magiſtrates, for ſpeaking to the Prieſts in the *Steeple-houſes*, who finding no ſufficient Occaſion againſt him, did diſmiſs him. At *Cardiff* Steeple-houſe he was ſeveral times hal'd out and ſhameſully abus'd, and was once ſtruck violently by the Prieſt himſelf with his Cane. And at the ſame *Steeple-houſe* for asking the Prieſt a Queſtion, when he had been preaching before the Judges, he was committed to Priſon, and kept there many Months. At another time, for ſpeaking to the ſaid Prieſt in the Street, he was impriſon'd a long time. Nor were the Abuſes ſmall which he and *Alice Burkett* receiv'd in the Steeple-houſe Yard at *Landaff*, where the ſaid *Alice* was ſton'd and had her Clothes torn off her Back; and the Prieſt's Wife, with the Key of the Tythe Barn, ſtruck the ſaid *Francis* ſo violently, that he felt the Blow a long time after.

Edward Edwards, *Elizabeth Holmes* and *Francis Gawler*, were taken from a Meeting in *Sheer-Newton*, and brought before *John Nicholas*, *William Bleathin* and *Robert Jones* Juſtices, in the Houſe of the ſaid *William Bleathin*, who after

ſome

ſome * Examination and Diſcourſe, ſet them at Liberty.

Thomas Holmes and *John Brown* being together at a Meeting near *Curwent* in *Monmouthſhire*, † *Thomas Holmes* was concerned to go to the *Steeple-houſe* there, and ſpeak to the Prieſt; for which he was apprehended, and detained Priſoner by Order of two Juſtices there preſent: During his Confinement, *John Brown*, going to viſit him was alſo detained; and the Day following they were both ſent away with a Paſs.

Elizabeth Richard of *Cardiff* Widow, for ſpeaking to the Prieſt in *Swanſey* Steeple-houſe after his Worſhip was ended, was ſtruck by one of his Hearers with a Bible, and afterwards ſent to Priſon, but releaſed again, without any legal Trial.

Thomas John and *Toby Hodges* were committed to Priſon by a Warrant, expreſſing that they had called two Prieſts of *Cardiff*, *Dumb Dogs* and Hirelings. The Warrant for their Commitment was granted by *George Morgan* one of the Bayliffs of *Cardiff*, but *Jenkin Williams* the other Bayliff refuſed to meddle in the Matter, being conſcious to himſelf, that theſe Prieſts did too well deſerve thoſe Characters.

The ſame *Toby Hodges*, together with *Dorcas Erbery*, was committed to Priſon and detained there many Months for ſpeaking to *Benjamin Flower* a Prieſt in *Cardiff*.

Thomas John Renſham of the Pariſh of *Laviſhion* in the County of *Glamorgan*, for teſtifying againſt *Lewis Roger* a Prieſt at *Whitchurch* Steeplehouſe, was ſent to the County Goal at *Cardiff*, but after ſome

* *See their Examination in the Appendix*, No. XV.

† Thomas Holmes *was the firſt Preacher among the* Quakers *in* Wales.

ſome Days was again ſet at Liberty without being brought to any Trial.

Meredith Edward for ſtanding a Witneſs againſt the Prieſt in the *Steeple-houſe* at *Trevening* in *Monmouthſhire*, was abus'd and ſtricken upon the Face, and afterward committed to the County Goal at *Uske*, where he was kept five Weeks till the Quarter Seſſions, and then releaſed.

The ſame *Meredith Edward* was much abus'd by rude People at the *Steeple-houſe* call'd the *Vaynor* in *Brecknockſhire*. And at another time was taken by a Warrant, and brought before *Robert Thomas*, a Juſtice, who would not permit *Meredith* to ſpeak for himſelf, but would have ſtopt his Mouth with an Handkerchief, took him by the Throat and ſtruck him, and afterward ſent him to *Bridewel*, the Warrant for his Commitment ſignifying that he had called *Griffith David* a Miniſter, * *Thief* and *Hireling*, and that he *denied the Lord's Supper*. In the *Bridewel* he was cruelly whipt by the Keeper, who was the more ſevere toward him at the Inſtigation of the ſaid Prieſt, and another of the ſame Function.

Matthew Gibbon of *Molton* in the County of *Glamorgan*, formerly a Captain in the Service of the Commonwealth, who in their Cauſe had hazarded his Life and loſt the Uſe of one Arm, was hal'd out of the *Steeple-houſe* at *Penmark*, whither he went in order to have cleared his Conſcience to the People, and committed to the County Goal at *Cardiff*; for they did not think proper to bring him to a Trial, knowing that he had broke no Law.

* *This Prieſt was known to be very greedy and covetous; and beſides was taken by ſome of the Neighbours in marking their Sheep for his own, but, in regard to his Coat the Proſecution of him was forborn.*

Mary Richard and *Mary Moſs*, for ſpeaking to *John Cutts* a Prieſt, were beaten and dragg'd up a Pair of Stairs, and ſet in the Stocks.

1659, *Elizabeth Holmes* was again impriſoned in the Dark-houſe at *Swanſey*, for going into the *Steeple-houſe* there. And in the ſame Year *Thomas Shaw*, for teſtifying againſt the Prieſt in the ſame *Steeple-houſe*, was impriſon'd in the ſaid Dark-houſe, but ſoon after remov'd thence to another Priſon, where he continu'd twenty Days till the Quarter Seſſions, and was then diſcharg'd.

About the ſame time *Roger Bouldbeth*, an old Commiſſion Officer in the Commonwealth's Service, was impriſon'd at *Swanſey* for his religious Teſtimony.

Jennet Jones was committed to the Houſe of Correction by the Mayor of *Haverford-Weſt*, for ſtanding before the Prieſt in the *Steeple-houſe* there, to the Amazement both of the Prieſt and People, as the Warrant of Commitment expreſſed it.

On the 25th of the 3d Month 1659, *William Thomas* of *Llandney* in *Pembrokeſhire* for ſtanding in the *Steeple-houſe* there to witneſs againſt the Prieſt of that Place, was committed to Priſon, and kept there till the next Quarter Seſſions. And about the ſame time, *Francis Gawler* met with ſome Trouble, being carried from one Magiſtrate to another, who in the End releaſed him, finding no ſufficient Matter for his Impriſonment, he having only ſtood ſtill in the *Steeple-houſe* at *Cardiff*, while the Prieſt was preaching.

4. *For*

4. *For* Meeting *together, and going to* Meetings.

1658. *John ap John* being at a Meeting in *Cardiff*, was by the Command of *Henry Griffith* a Baptiſt, call'd Captain *Griffith*, brought before him in the Caſtle of *Cardiff*, who having no Power to commit him to Priſon, ſent ſome Soldiers with him to *Richard Shears* one of the Bayliff's of *Cardiff*, who being unwilling to meddle in that Matter, kept out of the Way; then the Soldiers took him to the other Bayliff *Roger Shears*, who was not very forward to perſecute him: However, the next Day the ſaid Bayliffs through much Perſuaſion of the Prieſts ſent the ſaid *John Ap John* to Priſon, together with *Francis Gawler*, *John Mayo* and *Toby Hodge*, who had been at the ſame Meeting. They were continued in Priſon a few Days, and then releaſed without being brought to Trial.

1659. *Elizabeth Holmes*, a Labourer in the Work of the Miniſtry, had in this Year many large Meetings among Friends in *Pembrokeſhire*, to one of which *Adam Hawkins* Prieſt of *Hartford Weſt* came, and made at firſt ſome Oppoſition, but at length overcome by the Power of Truth, confeſſed, that he did believe her *to be a Woman that converted many Souls to God*, and told her if ſhe would come to his Pariſh, he would give her Opportunity of ſpeaking to the People. A ſhort time after, ſhe went thither, *Alice Burket* accompanying her; where they had a large Meeting in *William Bateman*'s Houſe, but were taken thence by Officers and brought before the Mayor and another Juſtice, who ſent them to the Houſe of

Correction, where the Keeper at firſt talked roughly to them; but ſeeing their innocent Deportment, became very loving and kind, and permitted them to have Meetings in the Priſon, where they were kept about fourteen Days untill the Quarter Seſſions: In their Impriſonment the ſaid Preiſt *Hawkins* came to them, and endeavour'd to perſuade them that he had no Hand in their Impriſonment, for which Deceit they reprov'd him, ſince 'twas manifeſt that he did influence the Magiſtrates thereto. At the Seſſions they were called, and one of the Juſtices who committed them being inform'd how the Prieſt had attempted to throw the Blame of their Impriſonment from himſelf, openly ſaid, that the Prieſt would not let them be quiet till they were impriſon'd; ſo the Juſtices publickly reprimanded the Prieſt for his Hypocriſy, and ſet the Women at Liberty. But a few Days after, the ſaid *Alice Burkett* meeting the Mayor in the Street, ſpake a few Words to him, for which he ſent her to *Bridewel*, and after ſhe had been there two Days, made her a Paſs, and ſent her out of the Town, but ſhe had not gone far before the Officers diſcharged her, and gave her leave to go whither ſhe would.

5. *For not going to the* Publick Worſhip.

1658, *Lewlelyn Jones*, *Philip Lewis*, *Evan Philip* and *William Pierce*, of the Pariſh of *Rudree* in *Glamorganſhire*, had their Goods taken from them, for a Fine of half a Crown each, for *abſenting themſelves from their Pariſh Church, and not coming thither to the publick Worſhip.*

6. *For*

6. *For refuſing to* Swear.

John Thomas of *Godclift* in the County of *Monmouth*, being choſen a Conſtable, refuſed not to have ſerved that Office; but becauſe he could not for Conſcience ſake take an Oath to qualify him for the ſame, was ſent to Priſon and there detain'd four Months, to the great Detriment of himſelf and Family, he being an honeſt labouring Man.

7. *For entertaining* Friends

William Bateman, for receiving into his Houſe *Elizabeth Holmes* and *Alice Burkett*, and permitting a Meeting at his Houſe, was committed to Priſon for ſome time.

8. *For not* putting off the Hat

Howel Jones impriſoned in *Treganan*.

II. *WARWICKSHIRE*,

1. *For Non-payment of* Tithes.

By Diſtreſs of Goods.

Anno.	FROM	Demanded L.	S.	D.	Goods worth L.	S.	D.
1657.	George Wiatt of *Brayles for*	5	10	0	11	18	6
1658.	Edward Corbett,	3	0	0	6	9	4
	W. Burroughs *jun.* of *Geadon*	5	19	1	12	15	0
1659.	W. Heath of *Bermingham*	6	8	10	7	0	0
	Demanded in all	20	17	11	*Taken* 38	2	10

Samuel Smith had ſeveral Fleeces of Wool taken from him, by a Servant of the Prieſt of *Walſton*, under pretence of Tithe due to the Prieſt, without ſhewing any Order or Warrant for his ſo doing.

By Impriſonment.

1658, 1659. *Thomas Palmer*, *William Mans* and *Richard Mills* were ſubpæna'd at the Suit of *John Dyke* (an ejected Prieſt for his wicked Courſe of Life) to appear before the Barons of the Exchequer for Tithes valued at fourteen Shillings, pretended to be due to the ſaid Prieſt, and they appear'd accordingly; but becauſe they could not ſwear to their Anſwer, were impriſon'd for Contempt in a low Dungeon at *Warwick* twenty Steps deep, where the ſaid *Palmer* lay ten Months, and the ſaid *Mans* nine Months.

Robert

1659, *Robert Hacly* of *Grindon* for refuſing to pay Tithes to *Gregory Kent* Prieſt of that Place; had his Goods and Chattles ſeized by Bayliffs, and his Perſon impriſon'd about ten Months.

2. *For not paying* Steeple-houſe Rates.

Taken	*FROM*	*L.*	*S.*	*D.*		*L.*	*S.*	*D.*
1656.	George Wyatt,	*for* 0	4	0	*demand, Goods worth*	1	8	0
1658.	From the ſame George Wyatt,				*Goods worth*	0	5	0

3. *For refuſing to* Swear.

John Ludford of *Hurley* was fined ten Shillings in the Year 1659, for refuſing to ſwear at the Mannour Court of *Kingsbury*; and in the beginning of the Year 1660, was again fined forty Shillings for the like Refuſal at the ſame Place.

4. *For* Meeting together *and going to* Meetings.

1658. *Samuel Smith*, a poor Tenant of Sir *Peter Wentworth*'s, who had promiſed him he ſhould enjoy his Tenement and Land at 8*l. per Annum.* during his Life, which the poor Man depending on, had laid out much Money on the Premiſes, was by his ſaid Landlord ſuddenly aud fiercely diſpoſſeſs'd of all; for doing which the Landlord gave no other Reaſon than this, *That he had affronted the Miniſter, and kept Meetings at his Houſe*, adding, *that he would ſee the* Quakers *all hanged before they ſhould meet in any houſe of his.*

After the ſame manner was the Widow *Meeke* us'd by her Landlord *Walter Chetwind* of *Grinden*, Eſq; in the Year 1656, who thruſt her and her Children out of her Houſe, throwing her Goods into the Street; and when ſhe urged to him his Father's Promiſe of ſuffering her to live there as long as ſhe pleaſed, paying the Rent, which ſhe punctually did; he replied, *You were not a Quaker when my Father made that Promiſe:* And though ſhe had been at the Charge of plowing up the Land, he forbad her to ſow it, ſaying, that if ſhe did ſow, he would reap.

On the 8th of the 1ſt Month 1659, at a Meeting in the Houſe of *William Reynolds*, *William Dewsberry* being there, a Conſtable with a rude Multitude armed with Swords and Staves pulled the Friends out of the Houſe, and beat and abus'd ſome of them, and the Rabble broke the Windows of the Houſe, notwithſtanding the Conſtable's Preſence.

The like Treatment Friends met with in the 2d Month following at the Houſe of *William Bayliff.*

Richard Wilſon of *Coeſill* was ſent to Priſon by Juſtice *Hopkins*, for reproaching the Miniſtry, by calling their Miniſters *Prieſts.*

III. *WESTMORLAND.*

1. *For Nonpayment of* Tithes.

Taken by Diſtreſs

	L.	S.	D.		L.	S.	D.
For	36	8	5 *demanded,*	*Goods worth*	140	12	4

By Impriſonment.

William Hebſon ſuffered forty Weeks Impriſonment for his conſcientious Refuſal to pay Tithes.

John Fothergill fourteen Months.

William Cartmell and *Mabell Cam* were impriſoned on the ſame Account.

Richard Sill, *Edward Robinſon*, *Thomas Robertſon*, *Thomas Atkinſon*, *Henry Ward* and *Thomas Wright*, were proſecuted in the Exchequer for not paying Tithe.

2. *For not paying* Steeple-houſe Rates.

	L.	S.	D.		L.	S.	D.
For	0	9	0 *demanded,*	*Goods taken worth*	1	6	4

5. *For declaring Truth in the* Steeple-houſes, *and other* Publick Places.

1652. *James Naylor*, having been at a Meeting at *Edward Brigg*'s Houſe, on the firſt Day of the Week, where were many People, was deſired by ſome Friends to meet on the next Day at the Widow *Cock*'s about a Mile from *Kendal*, whereof the Prieſt having Notice, raiſed the Town of *Kendal* againſt him; but being long in getting their Company together, the time of the Meeting was over; however, they had placed Spies on the Steeple and other high Places, to obſerve which Way *James* paſſed, and as he was coming toward *Kendall*, two Prieſts with a Juſtice of the Peace

Peace, and ſome other Magiſtrates, with a great Multitude following them, met him, and one of the Prieſts ſaid to him, *Naylor, I have a Meſſage from the Lord Jeſus Chriſt to thee, but there is not a convenient Place.* To which *James* anſwered, *The Lord Jeſus Chriſt is no Reſpecter of Places.* The Prieſt then delivered what he called his Meſſage, thus, *I conjure thee that thou tell me by what Power thou* * *inflicteſt ſuch Puniſhment upon the Bodies of Creatures?* James anſwered, *Doſt thou remember who it was that did adjure Chriſt to tell if he were the Son of God, and asked by what Authority he did thoſe Things?* But the Prieſt ſtill conjured him to tell by what Power he did it: *James* ſaid, *Doſt thou acknowledge it to be done by a Power? Yea,* ſaid the Prieſt, *I have the Spirit of God, and thereby I know it is done by a Power.* James ſaid, *If thou haſt the Spirit of God, as thou ſayſt thou haſt, then thou canſt tell by what Power it is done.* The Prieſt ſaid, *When God cometh, he comes to torment the Souls, and not the Bodies.* James replied, *He comes to redeem the Souls.* After much Jangling, the Prieſt began to accuſe him before the Juſtice and Magiſtrates of many things; *as that he taught People to burn their Bibles, Children to diſobey their Parents, Wives their Husbands, People to diſobey their Magiſtrates, and ſuch like Accuſations.* To which *James* anſwer'd, *Thou art a falſe Accuſer, prove one of theſe things here, if thou canſt before the Magiſtrates.* But not being able to prove any thing, he went on accuſing *James* for holding *a Light that doth convince of Sin,* which, ſaid the Prieſt,

* *The divine Power which attended the Miniſtry of* Naylor *and others of thoſe* Early Witneſſes *to the Truth, wrought ſo effectually on the Spirits of ſome of their Hearers, that their Bodies were affected therewith, to the Surprize of the Prieſts and ſuch as were unacquainted with thoſe Operations.*

Prieſt, *all have not.* James replied, *Put out one in this great Multitude that dare ſay he hath it not.* He anſwer'd, *theſe are all Chriſtians, but if a* Turk *or* Indian *were here, he would deny it.* James ſaid, *Thou goeſt far for a Proof, but if a* Turk *were here, he would witneſs againſt thee.*

The People growing diſorderly, the Prieſt turned away, ſaying, *Here will be a Diſturbance.* James ſaid, *Theſe are thy Chriſtians, and this is the Fruit of thy Miniſtry.* The Juſtices endeavoured to keep the People from abuſing him, yet many of the Prieſts ran before to a Bridge, which he was to paſs over; ſwearing they would throw him off the Bridge into the Water; he, nevertheleſs, undiſmay'd paſſed through the midſt of them, teſtifying againſt their Fury, and receiv'd no Harm; thus he paſſed through the Town and Market-place, declaring boldly the Word of the Lord, who reſtrain'd the rude Multitude from hurting him, though they continued ſhouting, crying out, and throwing Stones at him for a quarter of a Mile beyond the Town.

Another time *James* being at a Meeting at *Orton*, five Prieſts came thither, and many People from all Parts: The Prieſts asked him many Queſtions, to which he gave them ſuch Anſwers, as prevented their Purpoſe of enſnaring him in his Words; however the next firſt Day, they had prepared their Sermons againſt him, repreſenting him to the People as a *Blaſphemer, and as denying the Reſurrection and Humanity of Chriſt, and contemning all Authority.* And ſome of them, as the Hearers reported, ſaid, *it would be doing God good Service to knock him down.* Having thus prepared the ruder Sort of People, one of the Prieſts Sons gets a great Company together next Morning, who beſet the Houſe where *Naylor* was, threatning to knock out his Brains againſt the Wall,

Wall, and to pull the Houſe down if he would not come out: But he anſwered them thus, *You did not uſe me ſo civilly the laſt Time I was among you, but if any have a mind they may come in, the Doors are open.* Which Anſwer they told the Prieſts, and then ruſh'd violently in, took him by the Throat and hal'd him into a Field, where a Juſtice, ſent for by the Prieſts, was; then they ſtruck off his Hat with a Pitchfork, and the Juſtice commanded him to anſwer ſuch Queſtions as the Prieſts ſhould aſk him. Whereupon one of the Prieſts aſk'd him many Queſtions, as concerning the Reſurrection, the Humanity of Chriſt, the Scriptures, and other Things, to which he anſwer'd ſcripturally. At laſt being aſk'd, *If Chriſt was in him?* He ſaid, *He witneſſed him in him in Meaſure*, the Prieſt aſk'd him, *If Chriſt was in him as Man.* He anſwered, *Chriſt is not divided, for if he be, he is no more Chriſt; but I witneſs that Chriſt is in me, who is God and Man, in Meaſure.* The Prieſt ſaid, *Chriſt is in Heaven with a carnal Body.* To which *James* anſwered, *Chriſt filleth Heaven and Earth, and is not carnal but ſpiritual: for if Chriſt be in Heaven with a carnal Body, and the Saints with a ſpiritual Body, that is not proportionable, neither was that a carnal Body which came among the Diſciples, the Doors being ſhut: for Chriſt is a Myſtery, and thou knoweſt him not.*

When, after much Talk, the Prieſt got little Advantage, he grew angry, and cried out unto the People not to receive him into their Houſes; and ſo turned from him: Upon which the People began to uſe Violence on ſome Friends preſent, but *James Naylor* ſaid to the Juſtice, *Surely you will ſet us peaceably into the Houſe again*; but he alſo turning away, as if he meant to leave them to the Mercy of the Rabble, *James* ſaid, *The*

Will

Will of the Lord be done: At which the Juſtice, ſomewhat mov'd, returned; ſaying, *We will ſee him in the Houſe again*, and did ſo; which being done, the Prieſts were heard to ſay, *If we let him go thus, all People will run after him.* Whereupon they agreed that he ſhould be brought before the Juſtice again: So the Prieſt and Juſtice mounted their Horſes, went to an Alehouſe at ſome diſtance, and the Rabble having ſeiz'd *James* again, hurried him after them: When they came, the Juſtice told him, if he would not put off his Hat he would ſend him to Priſon, and alſo becauſe he *thou'd* him, for, ſays he, my Commiſſion *runs* Ye. To which *James* anſwered, *I do it not in Contempt, for I own Authority, and honour it according to the Scriptures, but I find no ſuch Honour commanded in Scripture, but forbidden.* Then they concluded to commit him for that, and as being a Vagabond, and ſaid, *none there knew whence he came*; which was but a Quibble, for they had ſhut his Acquaintance out of Doors: Then ſaid he to the Juſtice, named *Arthur Scarſe*, *Thou kneweſt me, I was in the Army with thee eight or nine Years. Its no matter*, ſays the Juſtice, *thou art no Soldier now.* So they made his *Mittimus*, and carried him that Night to *Kirkby-Steven*, and ſet a Guard upon him in a Chamber; ſeveral Friends followed him thither, and among others, *Francis Howgill*, who took an Opportunity of declaring Truth to the People, that were got together in the Streets to a great Number: Complaint of his Preaching was made, and he was ſent for before a Juſtice, who commanding him *to put off his Hat*, he anſwered, *I know no ſuch Law.* One of the Prieſts, for there were five preſent, ſaid, *He will tread both Miniſtry and Magiſtracy under his Feet. Francis* replied, *Thou art a falſe Accuſer, prove wherein.* Then

one

one that ſtood by, took off his Hat and threw it into the Fire; then ſaid the Juſtice, *What is this thou ſpeakeſt againſt the Miniſters?* He anſwered, *What haſt thou to accuſe me of?* Whereupon one affirmed that he ſaid, *All the Miniſters that taught for Hire, and in Steeple-houſes, were Enemies, and Liars againſt Jeſus Chriſt, and no Miniſters of Jeſus Chriſt.* Upon that the Juſtice ſaid, *Thou ſpeakeſt againſt the Law, for the Law gives them their Maintenance.* He ſaid, *I meddle not with the Law, but with their Practice.* Then ſaid *Francis* to the Prieſt, *Didſt thou ever know a Miniſter of Jeſus Chriſt that was a Perſecutor, or did labour to impriſon any?* And after ſome more Diſcourſe, he ſaid to the Prieſt, *I have ſeen a great deal of Tyranny and Perſecution in this Day's Actions.* Then ſaid the Juſtice to the People, *Take Notice, he ſaith the Law I act by is Tyranny and Perſecution.* To which the People aſſented. Then ſaid *Francis, Thou mayſt give out to the People what thou wilt, but I ſpeak not of the Law but of your Actions.* Upon that they made a *Mittimus* to ſend him to Priſon, placing a Guard over him of eight Men, who ſpent that Night in Drinking, Swearing and filthy Talking, and the more they were reprov'd the oftner they repeated their Wickedneſs. On the Morrow, he was together with *Naylor* ſent to *Appleby* Goal At the Seſſions there in the 11th Month 1652, *Naylor* was * tried upon an Indictment for *Blaſphemy*, but nothing made out againſt him. His Impriſonment at this Time was about 20 Weeks; but whether *Howgill's* Confinement there were more or leſs than that Time, our Records do not expreſs.

Thomas

* *See his* Examination *in the Appendix* No. XVI.

Thomas Alexander and *Richard Hebſon*, were impriſon'd at *Appleby*, for ſpeaking to a Prieſt, where they were cruelly beaten and abuſed by the unmerciful Goaler; inſomuch that the ſaid *Richard Hebſon* being put out of the Priſon, in a few Days after died of the Hardſhips there received.

Thomas Taylor, *Chriſtopher Taylor*, and *Anne Airey*, were impriſon'd in the ſame Goal, where they lay near a Year, for ſpeaking to a Prieſt.

The Uſage theſe Priſoners met with from the Goaler, is ſet forth in the following *Repreſentation* thereof, penn'd by the ſaid *Chriſtopher Taylor*, and directed to the Officers and Magiſtrates, *viz.*

"IF we were Thieves and Murderers, by "your Law we ſhould not be thus uſed as we "are, and have been, by this Goaler. Some "of our Friends who have come to ſee us, com-"ing no farther than the common Liberty which "ſhould be granted to any whatſoever, to bring "us a little Water, have been by him pull'd "down by the Legs, and others beaten, and "others five or ſix impriſon'd by him for many "Hours, who ſome of them at that time came to "bring us our natural Food: Some of us beaten "till he hath ſhed our Blood, with ſeveral other "Cruelties and Abuſes, as the impriſoning o-"thers at other Times, and cruel Threatnings: "Our Meat and Water hath been hindred by "him from coming to us: The rude People "being ſuffered to abuſe us, throwing Stones at "us within the Goal; ſome have drawn their "Swords, thruſting them into the Goal to us, "full of Rage, gnaſhing with their Teeth be-"cauſe they could not get in to us to execute

"their

" their bloody Intents. 'Tis well known to you,
" how long the moſt of us have been here im-
" priſoned, well near a whole Year, in a cold
" raw Place, in the Winter Seaſon; ſome for
" want of Fire, for any Pity there is in you,
" may periſh; and in the hot Summer, our Bo-
" dies may faint through ſmothering Heats and
" ill Savours, which do ariſe up out of the
" lower Goal from among the Felons, and the
" Smells which cannot be avoided from being a-
" mongſt our ſelves. Some of us in the hot
" Weather, being faint and weak through theſe
" Things, have been glad of a little Air run-
" ning through the Grate, as we have been of
" our natural Food, being both equally uſeful
" for the preſerving of our natural Lives, and
" yet there is nothing in you that can pity us;
" alſo he has often kept the Out-Door lockt
" through Envy, leſt our Friends ſhould come
" near us to the Bars, and yet we could not any
" way get a little Water to relieve our Thirſt.
" His Rage and Cruelty hath formerly been
" laid before you, beating of us bloodily and
" deſperately, ſearching our Pockets ſeveral
" Times, breaking nine of our Knives, holding
" two of them againſt one of our Breaſts, with
" the Points in a deſperate manner, breaking
" them, tearing and throwing under Foot our
" Pen Ink and Paper, Candle and Candleſtick,
" down the Stairs. Threatning with manacling
" us, and binding us in Chains by the Neck;
" charging us for lighting a Candle, though in
" the Winter Seaſon, we having no Fire; taking
" away our Steel, and throwing away our Flint,
" cauſing our Meat to be carried back, and us
" to faſt or ſtarve: Holding a blazing Candle
" under one Friend's Chin, and afterward like
" a

" a cruel Tyrant, to his Nose, until the Breath
" of his Nostrils blew it out.
" The most of these Things have been for-
" merly laid before you, and you have been
" prone to it, and there was no Redress, but he
" was afterward, it seems, more encouraged
" from you, which hath made him since perse-
" cute so bloodily without Fear or Care, hav-
" ing since, as it seems, Murder both in his
" Heart and Hands, as by his Words and
" Works, to his Power did appear against *John*
" *Spooner*, but that his own Wife understanding
" it did at that Time restrain him, for which he
" beat her, and imprison'd her above 16 Hours
" with two of the Town that came to deliver
" her from his Cruelty at that Time. Was
" there ever the like Cruelty acted upon any
" who were Prisoners? Though we are im-
" prison'd by you only for the satisfying your
" Wills, and crying against your Sins, and the
" Sinners of these Times, which cry unto God
" for Vengeance, which will freely be poured
" upon you, if you speedily repent not: And
" these Things with many more of your Cruel-
" ties against the Servants of the Lord shall
" stand as a Record against you to after Ages,
" that they may see your bloody Minds, and all
" may see that God is clear when he judgeth,
" and justifieth in his Judgments; and the Hand
" of the Lord will lie heavy upon you, who
" scoff and laugh at these Things when they are
" laid before you, and thereby you strengthen
" the Hands of Evil Doers, and bear the Sword
" in vain, which should be turned against your
" selves, Drunkards, Swearers, Adulterers,
" bloody Persecutors, and such like who are en-
" couraged through you: Woe, Woe, unto
" you, often have you been warned of the Judg-

" ments of God which are to come upon you,
" and you have not believed, nor repented;
" but harden your Hearts like cruel Oppreſſors,
" and make Authority your Cloak for your per-
" ſecuting the Innocent, and ſay you do it in the
" Name of his Highneſs the *Lord Protector* of
" *England*; but the Lord God of Heaven and
" Earth, who is our *Protector* and *Keeper*, will
" plead our Cauſe, and it is and will be a Day
" of Joy to us, when to you it will be a Day of
" bitter Weeping and Lamentation, and to all
" bloody Perſecutors whatſoever, who are hard-
" ened againſt the Fear of the Lord; and in
" giving you Warning we are clear of your
" Blood if you periſh.

CHRISTOPHER TAYLOR, *Priſoner in the Goal at* Appleby *for the* Truth's *Sake.*

To this we ſhall add the Caſe of *John Spooner*, one of thoſe who viſited the Priſoners there, as it was penn'd by himſelf.

" UPON the 16th Day of this Month, the
" Goaler *George Beck*, who is alſo in the
" Conſtable's Place, came down to the Goal a-
" bout two of the Clock in the Afternoon, to let
" out a Priſoner one of the Felons to beg in the
" Town, who, it ſeems, knowing me or ſome
" of us to be upon the Stairs, did haſtily pull to
" him the Outer Door and locked it; about two
" Hours after he came to let the Priſoner into
" the Goal again, and when the Outer Door was
" open I came down, thinking to go peaceably
" away: And then he aſk'd me, *What I had to*
" *do there?* I ſaid, *I came to ſee my Friends.* Then
" he lockt me in, and fell in a Rage, and beat

" me

" me bloodily with the Keys about my Head
" and Face, and bruiſed me till Blood came
" forth of my Mouth, until the Strings broke;
" he broke my Head, and jolled me ſeveral times
" againſt the Wall, and when he had done ſo,
" I bid him ſee how he had blooded me; he an-
" ſwered, *Rogue, I ſhall blood thee*, and then he
" gather'd up the Keys again, and ſtruck me a-
" gain with the Keys, and jolled me too and fro;
" then I would have gone my way, and he thruſt
" me violently back and lockt the Door, and
" kept me there till after nine of the Clock at
" Night: Then he afterward in his Houſe boaſt-
" ed to *George Teeba* of *Orton*, how he did beat
" me, till the Keys flew about my Ears, and
" he intended to go down again, and ſaid, *What*
" *he had done was but Earneſt*, or in that man-
" ner, and ſaid, *He would give me more*: His
" Wife privately hearing him ſay ſo, and the
" Intent of his farther Cruelty, followed after
" him, and when he had opened the Door, he
" called on me, and I came down, and he took
" me by the Throat, and bringing a Cudgel
" with him, fell deſperately a beating me with
" it, and then his Wife ſtepped in, and got faſt
" hold on him, and ſo I went forth, and then he
" fell a beating his Wife in much Cruelty and
" Rage, and two Men of the Town ſeeing him,
" they came to help her, and intreat him, or
" hold him, and he locked them all within the
" Goal Door, and kept them there till almoſt
" four of the Clock in the Morning.

John Spooner.

IV. *WILTSHIRE.*

1. *For Nonpayment of* Tithes.

By Diſtreſs.

Anno	*From*	*L.*	*S.*	*D.*	*L.*	*S.*	*D.*
1657.	John Jay of *Caſtlecomb* for	3	16	0	16	2	0
	Roger Hawkins of *Girtlington*	0	10	0	2	10	0
	Roger Smart	0	18	0	3	0	0
	William Player	0	9	0	2	10	0
	John Winckworth of *Draycott*	1	12	0	8	0	0
	William Deeke *of the ſame*	0	14	0	4	0	0
	William Moxham of *Mardon*	4	0	0	15	0	0
	Thomas Sparrow of *Stanton*	9	15	0	15	0	0
1658.	William Fry of *Aſhgrove*	20	0	0	40	0	0
	Ditto	19	10	0	40	4	0
	In all demanded,	61	4	0 *Taken*	146	6	0

John Wallis had two Horſes taken from him for 3 Year's Tithe, pretended to be due to the Prieſt of *Slaughterford*, when as no Prieſt had preach'd there for three or four Years before.

By Impriſonment.

David Hale of *Charlcott*, at the Suit of *James Crump* Prieſt there, was arreſted by an Attachment out of the *Exchequer*, and impriſon'd above two Years.

John Jay impriſon'd at *Fiſherton-Anger* upwards of two Years.

2. *For*

2. *For not paying* Steeple-houſe-Rates.

Adam Gouldney of *Chippingham*, had a Cow worth four Pounds taken for one Shilling demanded.

1657. *Charles Barrett* of *Titherton Kellaway*, had Goods taken from him on the ſame Account.

3. *For declaring the* Truth *in the* Steeple-houſes, Markets, *&c.*

About the Beginning of the 5th Month 1656, *Mary Loe* was impriſoned at *Marlborough* for declaring Truth in the Market-place. She was detained but a few Hours, in which Time *Robert Bryant* of that Town, for writing to the Magiſtrates in her Behalf, was committed to the Town Priſon, and kept there 7 Days.

In the ſame Year, the ſaid *Mary Loe* and *Jane Betteris*, for ſpeaking ſome Words in the *Steeple-houſe* there, after the Prieſt had done, were ſent to Priſon, and by the Goaler put into the Dungeon, to prevent their ſpeaking to the People through the Grate.

Walter Summers of *Tuckington* in *Gloceſterſhire*, for ſpeaking to the Prieſt in *Marlborough Steeple-houſe*, was committed to Bridewel, and order'd to be kept cloſe Priſoner without Pen, Ink or Paper, and that none of his Friends ſhould come to viſit him.

Genevera Summers of *Stockly* near *Heddington*, for going to the ſame *Steeple-houſe*, and ſpeaking ſome Words after the Prieſt had done, was alſo committed cloſe Priſoner to the ſaid Bridewel, and kept there about 14 Days. And about the

ſame Time *Edward Bourne*, formerly an Inhabitant there, was ſent to the ſame Place for the like Offence.

1657. *Barbara Blagdown*, for ſpeaking to the People in the *Steeple-houſe* at *Marlborough*, after the Prieſt had done, was ſtruck on the Breaſt, and thruſt out, and then had before a Magiſtrate, who committed her to Bridewel, where ſhe was detained ſix Weeks.

On the 22d of the 10th Month 1657, *Daniel Smith* of *Marlborough*, for ſpeaking to the People at his Shop-door, was impriſon'd in a cloſe Dungeon, in Time of Froſt and Snow, without a Bed, Fire, or Candle, about nine Weeks, and his Friends were not permitted to come to him. And in the next Year, for ſpeaking ſome Words in *Marlborough Steeple-houſe*, was impriſon'd above eight Weeks, and cruelly us'd.

Mary Goodman, about the 6th of the 12th Month 1657, paſſing through the Streets of *Marlborough* on a Market-day, exhorted the People *to mind the Fear of the Lord*; for which ſhe was taken by a Conſtable, and carried before the Mayor, an hot ſpirited Man, who aſking her, *Whence ſhe came?* She anſwered, *I was ſent by the Lord to warn the People, to repent and fear the Lord*, to which he replied, *Houſewife, I'le make you give a better Account of your ſelf before I have done with you*; then he ſent her to the Blind-houſe, and next Day order'd her to be tied to a Pillar in the Market-place, and whipt; which was done by a Perſon hir'd for that purpoſe, and diſguiſed with a Frock and Vizard, that the People might not know him, they being generally mov'd to pity the Innocence of her Cauſe, which was ſo evident, that when the Officers would have hired a common Drunkard to do the Execution, he told them, *he would not have any ſuch Thing lie upon*

upon his Conſcience. However the Mayor was ſo hardened, that when *Robert Bryant* went to him, and laid before him the Evil of ſuch Perſecution, he committed him to Priſon for his Advice.

John Paker of the *Lea*, for ſpeaking to the Pariſh Prieſt in the *Steeple-houſe* there, ſuffer'd 3 Months Impriſonment in the Houſe of Correction at the *Devizes*.

Francis Taylor, ſpeaking in the Cathedral at *Saliſbury* after this manner, *The moſt High dwelleth not in Temples made with Hands*, the Prieſt ſaid, *That if any would object when he had done, they might*: When he had done, *Francis* putting him in mind of his Promiſe, was by a Conſtable and others haled away with Violence, kickt, thrown down, and trod upon, ſo that he could not ſtand for ſome Time after: They then carried him before two Juſtices of the Peace, who committed him to Priſon, where he lay ſeveral Weeks, ſorely bruiſed and very ſick, in which Condition the mercileſs Goaler remov'd him into a very bad cold Place in the Under-Priſon.

Samuel Noiſe of *Urſhefont*, for ſpeaking to the Prieſt of that Pariſh, was impriſoned 3 Months in the Houſe of Correction at the *Devizes*.

1657. *Katharine Evans*, for exhorting People to Repentance in *Saliſbury* Market-place, was whipt there, of which a particular Relation is before given in our Account of *Somerſetſhire*.

Suſanna Ferris, for ſpeaking to a Prieſt as he paſſed by, when ſhe was milking, on a firſt-day, was by a Bench of Juſtices ſent to Bridewel, and there kept ſeveral Weeks.

In the Year 1658, *John Bezer*, *Anne Tibbots*, and *Edward Southwood*, were committed to Priſon by *Thomas Baily* Mayor of *Marlborough*, for ſpeaking at ſeveral times in the *Steeple-houſe* there, and *Anne Clayton*, for exhorting the People to

Repentance in the Streets, was by the ſame Mayor ſent to Bridewel, there whipt, and ſent with a Paſs out of Town by a Back way privately.

4. *For refuſing to* Swear.

William Deeke of *Draycott*, for refuſing to take an Oath at a Court holden there, was fined five Shillings.

5. *For not* putting off the Hat.

1656. *William Hitchcock* was impriſon'd ſome Days at *Marlborough* for not putting off his Hat in a Court there: And at another Time was fin'd five Shillings for the like Offence.

John Brown of *Marlborough*, was alſo impriſon'd there, for ſtanding in a Court with his Hat on.

6. *For* Meeting *together, and going to* Meetings.

1657. *William Hitchcock*, for riding to a Meeting on the Firſt-day of the Week, had Barly taken from him worth 12*s*.

Robert Malins on his Journey from *Ireland* to *London*, ſtaid at a Meeting at *Marlborough*, but was taken out thence, together with *James Attridge*, and by the Mayor committed to Bridewel, where they were kept ſome Days.

Thomas Grabb, for going to a Meeting on a firſt Day, had Goods taken from him worth 18 Shillings.

William

William Willis, for going to *Marlborough* Meeting on a firſt Day, was put in the Stocks four or five Hours.

Ralph Withers was taken out of a Meeting at *Marlborough*, and by the Mayor ſent to Priſon as a Vagabond, though known to dwell at *Cannings*, a Place about 8 Miles off.

1658. *Thomas Crabb*, *William Hitchcock* and *Thomas Lawrence*, were fined ten Shillings each, for being at a Meeting on the firſt Day of the Week.

Some Peculiar Caſes.

Benjamin Maynard, going to the Mayor of *Marlborough*, and offering himſelf to lie in Priſon in the Room of *Barbara Blagdown*, the Mayor anſwered ſurlily, *I'le have you both*, and ſo committed him to Bridewel, caus'd him to be whipt and kept there 22 Weeks. And when *John Bezer* went to the Mayor, and deſired leave to viſit the ſaid *Benjamin* in Bridewel, the Mayor ſent him to the Town Priſon.

Thomas Lawrence, a conſiderable Trader in *Marlborough*, who had employ'd the Poor of that Town many Years, and had himſelf laid out much Money on the publick Work-houſe there, was ſuddenly turn'd out of his Buſineſs of employing the Poor, and had nothing allow'd for one hundred and ſixty Pounds by him laid out; no other Reaſon for all this being given, than his joining with and entertaining the *Quakers*.

Richard Bryant was exceſſively taxed by the Magiſtrates of *Marlborough*, for entertaining ſome *Quakers*.

William Hitchcock and *Richard Sutton*, for going to the Mayor with *Robert Storr*, who had been

been taken out of a Meeting, were both ſent to Priſon.

1656. *Thomas Withers* of *Biſhops-Cannings*, being at *Market Lavington*, a Conſtable meeting him in the Street, violently hal'd him into an Alehouſe, and there kept him till next Morning, and then had him to a Juſtice, who committed him to the County Goal; from whence he was bail'd by two of his Neighbours, who became bound for his Appearance at the next Aſſize. He appear'd accordingly, and though nothing there was laid to his Charge, yet was he recommitted to Priſon, and there remained ſix Years: And in the Time of his Impriſonment there came an Eſtreat againſt his Bail, which coſt above 18 Pounds to take off again.

V. WORCESTERSHIRE.

Our Records giving no Account of Sufferings for *Tithes*, or *Steeple-houſe-Rates*, in this County, before the Reſtoration, we ſhall begin with the following Tranſcript of

"*A* Repreſentation *of the Government of the* "*Borough of* Eveſham *in the County of* "Worceſter, *from many of the Inhabitants* "*thereof, directed unto the Protector of* Eng-"land, Scotland, *&c.* Oliver Cromwell. "1655.

"UPON the 18th Day of the 6th Month "called *Auguſt*, came a Friend to the "Town, and upon the next Day we had a "Meeting with ſome Friends, and likewiſe in "the Evening, and being many of us together

"in

" in the Fear of the Lord, until a Conſtable
" came and took away two of our Friends,
" *Humphry Smith* and *Thomas Cartwright*, he
" being the Man of the Houſe, and brought
" them before *Samuel Garner* and *Robert Martin*,
" that are ſet to do Juſtice, and one *Theophilus*
" *Andrews*, a Deputy Recorder (ſo called) who
" takes to himſelf the Place of a Juſtice, whoſe
" Hand was at the *Mittimus*; theſe Men (called
" Juſtices) tendred the Oath of Abjuration to
" theſe our 2 Friends, *Humphry Smith* and *Thomas*
" *Cartwright*, who ſaid, they were commanded
" by Chriſt *not to ſwear at all*, for that Saying of
" old was, *Thou ſhalt not forſwear thy ſelf, but*
" *ſhalt perform unto the Lord thy Oath*, but ſaith
" Chriſt, *Swear not at all*, Mat. v. 33, 34.
" James v. 12. *George Hopkins* Prieſt of the
" Town being there, aſked our Friend *Hum-*
" *phry Smith*, If he did believe, *that any might*
" *be without Sin in this Life*, he anſwered, *Yea,*
" *I do believe it.* Then he ſaid to them called
" Juſtices, that it was a Popiſh Tenet ſo to
" hold, yet he did believe our Friends did re-
" fuſe to ſwear out of Tenderneſs of Conſcience;
" then they let our Friends *Humphry Smith* and
" *Thomas Cartwright* depart that Night, and
" bid them *come again on the Morrow by nine of*
" *the Clock*; one of our Friends anſwered, *If he*
" *muſt go to Priſon, he had as good go then as in the*
" *Morning*; the next Morning they came again
" according to their appointed Hour, they be-
" ing not then together, put our Friends off un-
" til the 5th Hour in the Afternoon, and com-
" manded them to come again then; ſo they did,
" at which Time they told the Juſtices of an
" Image that was ſet up in the Room, ſet upon
" a Side Cupboard, being like a Child's Head,
" Face and Shoulders, and to them our Friends

" delivered

" deliver'd a printed Book againſt Popery, " which they burnt before their Faces; this was " in the Houſe where *Samuel Garner* bideth, " that is one of the two Juſtices who ſent our two " Friends to Priſon becauſe they would not " ſwear, and commanded the Goaler not to ſuf- " fer any to come near them.

" Upon the third Day of the Week, being " the next Day after our Friends came to Priſon, " came thoſe two called Juſtices with Conſta- " bles, and having nothing then to vent their " Malice on them, at laſt they departed: On the " 4th Day at Night they came again, and then " *R. Martin* asked the Goaler, *why he did not* " *beat our Friends with his Staff*; then *Humphry* " *Smith* ſpoke ſomething to them, and they de- " parted, and preſently came up again into the " Room where our Friends were, and gave ill " Language to the Priſoners and others, as " *Rogues*, *Raſcals*, and the like; ſo with their " often coming and their Words and Actions, " there were many People gathered together in " the Street, ſome civil, and ſome rude, unto " whom *Humphry Smith* ſpake forth out of the " Priſon Windows, ſaying, *Repent and fear and* " *ſerve the living God*, and to that Effect, then " the Juſtices ſo called went forth, and the ſaid " *Robert Martin*, when he came forth among " the Multitude, who were giving heed to what " was ſpoken to them, then he began to whoop " himſelf, and bid the People whoop, and ſo " began an Uproar; then ſome of them threw " Stones and Dirt up at the Window, and broke " the Window, and the ſaid *Martin* did pull our " Friend *Humphry* from the Window, and came " in again to have fetched him forth to the rude " Multitude; at which time, two more of our " Friends being then in Priſon for witneſſing a-

gainſt

" gainſt their Deceit, *Robert Martin* bid them be
" brought with him, that they ſhould hale the
" Priſoners out of Bed naked, and bring the o-
" ther Raſcal along with them; but one Captain
" *Pitway* being there, and ſeeing the Rage of the
" People, and the Outragiouſneſs of *Robert*
" *Martin* to go to hale forth the Priſoners out of
" their Beds, and out of the Priſon in the Night,
" and to bring them forth among ſo many rude
" ones, which he by his Uproar had gathered
" together, for ought we know to murder the
" Priſoners, if they had gone forth at that time
" of the Night. Therefore ſaid Captain *Pitway*
" to *Robert Martin*, *The Priſoners ſhall not go*
" *forth this Night, if thou haſt any thing to do with*
" *them thou mayſt do it in the Morning*, and be-
" cauſe of that a Man ſwore the Peace againſt
" Captain *Pitway*, the Man offered to ſwear it
" was on the Tueſday, but it was on the Wed-
" neſday Night, ſo Captain *Pitway* would not
" ſuffer him to forſwear himſelf in that thing,
" but afterward he ſwore that he, Captain *Pit-*
" *way*, broke the Peace on the 5th Day of the
" Week. Our two Friends *Humphry Smith* and
" *Thomas Cartwright* were brought before them
" call'd Juſtices, who asked them, *If they would*
" *find Sureties*, they anſwered, *If they had tranſgreſ-*
" *ſed they were willing to ſuffer*, ſo then *Humphry*
" *Smith* was committed to the main Goal, and
" *Thomas Cartwright* ſent back to the other Pri-
" ſon: Then our Friends told *Robert Martin*,
" *He was partial*, he anſwer'd, *I am partial*:
" Then *Thomas Cartwright* told *Robert Martin* of
" another Uproar he cauſed by blowing an Horn,
" and cauſed Stones to be thrown at our Friends,
" and wiſhed they would drown themſelves; be-
" ſides they threw Stones at our Friends in the
" common Goal, and threw Man's Dung in at

" him

" him, ſome more filthy Abuſes he had, which " is a Shame to name: One idle drunken Man " came with a Pike in his Hand ſwearing and " raiſing with ſo much Violence as though he " would preſently have murder'd him, crying " *Knock him on the Head in the Night*; and the " Juſtice was acquainted with it, but no Officer " would meddle with him, neither did they at " all, for he ſaid, *The beſt in the Town ſent him.* " On the 6th Day we had a Meeting in the " Street, where our Friend ſpake forth of " the Priſon hole, at which time many threw " Dirt and Stones at them; one Friend told a " Conſtable he was abus'd, the Conſtable told " him, *He ſhould be more abuſed.*

" On the firſt Day following we appointed a " Meeting, when Friends came to the Meeting, " they called Juſtices with other Officers came, " thruſt and forc'd away with Weapons thoſe " that harmed not any, as many of the Town's " People as were at the Meeting as they could " get together, they put in the Town Hall, and " for Countrymen that came on Foot to the " Meeting they ſet in the Stocks; on which Up- " roar *Robert Martin* did whoop again to raiſe " another Uproar, and ſwore *Wounds*, and ſent " for a Ladder preſently to put our Friend in a " Dungeon, and ſaid, *There let him lie and be* " *hanged until Lice eat him.* On the 2d Day there " was a Proclamation by *O. C.* Protector againſt " Swearers, Drunkards and the like Prophane- " neſs; they only read it, and denied the poſting " it up, and took it away; a Friend having got " one of them they denied him the poſting of it " up that Day; the next Day he poſted it up, but

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* *This was as they came from hearing their Prieſt.*

" but it was ſoon took down again; that Procla-
" mation they obſerve not at all, for though
" they ſee them drunk and hear them ſwear,
" they reprove them not: One of the Prieſt's
" chief Hearers ſaid, *Chriſt had Failings*, and
" one *John Ballis* ſaid, *So far as the Devil ſpoke*
" *Scripture, he ſpoke Chriſt's Voice.* They kept
" *Humphry Smith* and three more of the Town in
" the lower Priſon in the main Goal, a filthy
" dark cloſe Hole, and neither Wife nor any
" Friend elſe would they ſuffer to come near
" them, and yet would ſhew no Law they had
" tranſgreſſed; *Thomas Cartwright* ask'd *Robert*
" *Martin* if *he thought he did own Popery?* The
" Prieſt ſaid no, he did believe he did not: and
" yet he keeps them all in Priſon, becauſe they
" will not ſwear.

Witneſſes,

Thomas Cartwright,	*James Wall,*
John Woodward,	*John Aldington,*
John Knight,	*Edward Pitway,*
Robert Cartwright,	*John Clements,*
Robert Smith,	*John Wall,*
John Tande,	*Philip Marſhall,*
Francis Knight,	*Richard Weaver,*
William Walker,	*Joſeph Frencome.*

and many others who ſubſcrib'd the ſame.

The 29th of the
6th Month, 1655.

On the 10th of the 7th Month was a Fair at *Eveſham*, and many People came to the Hole of the Goal to ſee and ſpeak to the Priſoners, at which

which the ſaid Juſtice *Martin* was much offended, and ordered the Wardſmen to caſt Shovels of Dirt upon the People, and ſet eight Men with Weapons to keep all their Friends from coming to, or ſpeaking with them. And *Humphry Smith* having given ſome Books to the People, the Keeper by Force took away three of them and tore them in Pieces; after which *Humphry* ſent for more * Books, about ſixty in Number, intending to have given them alſo away; but the Wardſmen took them from the Meſſenger, and carried them to the Juſtice, who burnt them at the Market Croſs in the Fair.

On the 25th of the ſame Month *George Kemp*, then Mayor, ſent for the Priſoners, and after a ſhort Examination, returned them to Priſon.

On the 28th of the ſame Month, *Joſhua Frenſham* and *John Knight* were ſent for to come before the ſaid *Gardner* and *Martin* Juſtices, who asked them if they owned the ſaid printed *Repreſentation*, they ſaid, *We own it and can prove it to be all true*; the Juſtices ſaid, *it was a Libel*; the Friends replied, *We will prove it to be no Libel by thoſe twenty that ſubſcribed it, whoſe Names are printed with it, and above forty others.* The *Deputy Recorder* ſaid, *Whether true or falſe it is a Libel, becauſe it is in Diſparagement to the Magiſtrates.* So they committed both of them to Priſon.

On the 2d of the 8th Month the ſaid *Humphry Smith*, *Robert Cartwright*, *Joſhua Frenſham*, *John Knight*, *and ſeveral others*, were brought to the Seſſions, before *Robert Atkins* the Recorder, Judge

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* *They were Books written for the Glory of God, and beating down of Sin, by* G. Fox, J. Parnell, J. Naylor, *and* R. Farnſworth.

† *Appendix*, No. XIV.

Judge of that Court, and after * Examination were ſeverally fin'd as follows, ſome of them for ſetting their Hands to the ſaid *Repreſentation*, and others for not ſwearing, *viz.*

	L.	*S.*	*D.*
Humphry Smith,	5	0	0
Thomas Cartwright,	3	0	0
James Wall.	3	0	0
Robert Smith,	2	0	0
William Walker,	2	0	0
John Woodward,	5	0	0
Richard Walker,	5	0	0
Richard Bennet,	2	0	0
Edward Pitway,	20	0	0
John Clements,	2	0	0
Joſeph Frenſham,	4	0	0
John Knight,	4	0	0

Theſe fines were afterward taken off, and the Priſoners diſcharg'd by order of the Protector, ſignified to the Mayor of *Eveſham* by a † Letter from Major General *Berry*. Nevertheleſs the Sheriff afterward took away Goods from ſeveral of them above the Value of their Fines; but upon Application to the Protector, he caus'd them to be reſtor'd to the right Owners.

Beſide the aforeſaid Perſons ſo fined, ſeveral others were impriſon'd at *Eveſham* for meeting together to worſhip God, namely, *John Emes*, *David Walker*, *Robert Yewers*, *Ruth Knight*, *Thomas Fowler*, *Edward Walker*, *Paul Baning*, *Steven*

* *Appendix*, No. XVIII.

† *Appendix*, No XIX.

Pitway, John Read, John Hall, Edward Davis' Robert Yewers, Savaker Putheroe, Thomas Woodrove, &c.

Of the cruel Sufferings of the Priſoners in the ſaid Goal at Eveſham, *take the following* * *Account written by* Humphry Smith *one of the Sufferers.*

—"UPON the 14th Day of the 8th "Month being the firſt of the Week, "Friends met in an Houſe, and as two Friends "of the Town were going to the Meeting, the "Mayor * (*Edward Young*) laid Hands on them, "and put them in Priſon: And in the latter Part "of the Day Friends met in the Street, where "they were peaceably without any Diſturbance, "until the Mayor came with Officers, and ſaid "it was an unlawful Aſſembly, and ſaid, if there "were above eight Perſons met together, it was "an unlawful Aſſembly, and preſently laid "Hands on Friends, and pull'd and thruſt, and "kickt many, and put many into Priſon and in-"to the † Stocks, and put me and two more in-"to the Dungeon; and when he ſaw that Friends "were not afraid, and that his Cruelty could not "move them, he ſaid he wanted another Priſon "for the Women, (for he had impriſon'd Men "in four ſeveral Places.) When this was "done, he commanded his Serjeant to make

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* *See a Sheet printed* Anno 1656. *entituled* Something farther laid open of the cruel Perſecution of the People called *Quakers*, by the Magiſtrates and People of *Eveſham*.

† *The Names of ſome who were put into the Stocks for coming to Meetings there, were,* John Booker, Robert Beard, William Teads, Joſeph Undrill, Jacob Undrill, John Prickett.

" a Noiſe, and proclaim and command, in the " Name of the Protector, that every one ſhould " depart thence upon Pain of Impriſonment, " when he wanted more Priſons to put us in: " Thus he broke our Meetings who harmed not " any, nor reſiſted his Violence. Then he ſaid, " if we would meet in Houſes or in the Fields he " would not moleſt us: Yet, on the next firſt " Day, he ſaw one of the Town going along to " a Meeting that we had then appointed in an " Houſe, and him he put in Priſon, and ſo I " being that Day put in the Dungeon, as once " before I was put in for praying, then he endea- " vour'd to keep all People from me, and for " ſeveral Days and Nights, we were denied hav- " ing Candles in the dark Dungeon; at laſt he " ſent us each Man a Pennyworth of Bread, and " an half Pennyworth of Beer, the which the " Goaler ſaid was the Town's Allowance, but " we ſtill denied it, and ſent him word, That if " we ſhould not have Food for our Money, or " from our Friends, then we ſhould be without " it: So at laſt when we could have Bread from " our Friends, and Water when we could get it, " then we did eat and drink, and praiſe the " Lord.

" Thus he much endeavoured to bring us to " Slavery to his corrupt Will, which was accor- " ding to the Words of *Robert Atkins* that ſat " Judge at the Seſſions, who then ſaid to me " thus, *You have been kept very high, but I ſhall* " *take a Courſe, e're I go hence, that you ſhall be* " *kept ſhorter.* And the Mayor, *Edward Young*, " cauſed a Trap-door to be made to the Dunge- " on, and locked down, and all our Bedding and " Bedcloaths, that Friends had ſent us, he cauſ- " ed to be taken away from us, and will not let " our Friends have them again. *Joſhua Fren-*

" *Sham*, a Friend and Priſoner, having much " Pain with his Teeth, did ſomething earneſtly " deſire, that whilſt he was a Priſoner, he might " have the Uſe of a Pillow that was taken away, " which was his own, but it was denied. On " the ſecond Day after we were put into the " Dungeon, a Friend brought us ſome Straw to " lie upon, but the Goaler would not ſuffer it " to be brought in to us, becauſe they would " not give him Money to open the Door. Once " I ſent to the Mayor to have Liberty for ſome " Man or Friend to fetch out our Dung from us, " and he denied it, and ſent for a Conſtable to " put that Friend in the Stocks that came to ask " it; and while I was in that other Priſon, be- " fore I was put into the Dungeon, ſometimes " our Books and Writings were taken from us, " and ſometimes our Stools we had to ſit or write " upon, and our Candles, beſides much Abuſe " which our Friends received from the Goaler, " who were Priſoners at his Houſe, which I " ſhall forbear to mention, only thus he ſaid unto " them, *If they would not pay* 4 d. *a Night for each* " *Man's Lodging, and* 8d. *a Meal for each Man's* " *Meat, then they ſhould go all to the main Goal,* " which they refus'd to ſatisfy his Will in, nei- " ther did they eat of his Meat, being all Townſ- " men; but ſometimes he would not ſuffer their " Wives nor any other Friend to come to them " to bring their Diet, nor yet to come in to " them: Then a Man got Leave of him that " dwelt next Houſe to the Goaler, and ſo went " through his Houſe, and brought Food to the " Priſoners, which when the Goaler ſaw, he " threatned the Man which had ſuffered them to " go through his Houſe, and took the Beer " from them that brought it to the Priſoners, " intending by ſuch Actions to force them to his

" Will

" Will, which they would not be ſubject to, " therefore he brought them all to the main " Goal, and then he ſaid unto us, *That if he* " *might have his Will, he would hang us all on the* " *Morrow*, and he had ſaid before, *He might do* " *what he would unto us, for we ſhould have no* " *Benefit of the Law, neither durſt any Lawyer* " *plead for us.* Then were thoſe eight kept in " that Goal, and we three in the Dungeon un- " der them, where I and ſome others have been " kept in this Dungeon and Priſon, with our own " Dung in the ſame Room, from time to time, " for theſe fourteen Weeks.

" And as for the Priſon or Hole where we " are kept, it is not twelve Foot ſquare, and one " Goal-hole belonging to it four Inches wide, " wherein we take in our Food and Straw to lie " upon, and we are forc'd to burn Candle every " Day when we have it, by reaſon the Priſon is " ſo dark and ſo cloſe, and ſo many in ſo little " Room, and ſo little Air, with the Stink of our " own Dung, all which might have occaſion'd " the Death of ſome of us e're this time, and one " they kept with me in the Dungeon until he " was ſick, and after turned him out in the " Night; and ſome others have not been well " by reaſon of the exceeding Cloſeneſs of the Pri- " ſon, whereby ſometimes the ſtink of the Pri- " ſon has been ſo ſtrong in the Streets, that the " People could not endure to ſtand by it. Some- " times when the Days were hot, the Breath of " ſome Priſoners was almoſt ſtopped, and they " lay for ſeveral Days like Men aſleep; andwhen " the Days are at the coldeſt, we have not room " nor Place, either to make Fire, or to walk to " keep our Bodies warm; yet there is a large " Priſon over our Heads, where they do ſome- " times impriſon many of our Friends, but that

" large Priſon they will not let us be in, neither " could we, nor Friends for us, prevail to have " Liberty to walk in that Priſon ſometimes by " Day, and to come down into the other Priſon " by Night.

" Therefore let all People take notice, whoſe " Heart is tender towards the Lord, how we are " not only deprived of outward Liberty, with- " out the Breach of any Law, but are alſo kept " in a moſt barbarous Condition, worſe than " Thieves and Murderers, as the Goaler hath " ſaid, that if we had been in for Theft or Mur- " der, he could have let us have more Liberty, " then now he durſt, becauſe of the Mayor.

" One Day two Countrymen were paſſing by " the Priſon with their Teams, which Men came " and enquired what we were in Priſon for, " and the Goaler being by, enticed them in to " us, and then he lock'd the Door again and went " his Way; ſo the Men were conſtrain'd, by " reaſon of their Teams, to ſend ſeveral Meſſen- " gers, with entreating Words to the Goaler to " come again; and then they were forc'd to a- " gree with him for to let them forth for Money, " the which they preſently paid. Another time " one of the Town came to ſee us, when the " Goaler was there, and the Doors open, and " the Goaler lock'd the Door, and kept him in " that Day from his Labour, and the next Night, " and his Wife nor his Friends could not prevail " with the Mayor, nor the Goaler, to let him " out without Money.

" *James Wall*, who had been a Soldier many " Years, and ſerv'd an Apprenticeſhip in the " Town, & was a Freeman thereof, & had born " ſeveral Offices, being a Shop-keeper, having " for ſeven Years kept a Standing in the Market " place, until ſince he was a Priſoner for wit-

neſſing

" neſſing the Truth; yet the Mayor *Edward*, " *Young*, forbad his Wife to ſtand in the Market-" place, which for many Years he had done, " neither would he let her ſtand that time where " he was wont to do, nor in any part of the " Market-place; then ſhe went to him about it, " and once he ſaid, ſhe ſhould have a Standing " to open in the Market; but afterward he be-" gan to ſpeak ſubtilly to her, ſaying, *I hear* " *your Husband doth abuſe you*: She anſwer'd, *my* " *Husband did never abuſe me*, but as for *that* " *Judgment which he now holdeth, Once I could not* " *own it, but now ſeeing it is ſo much perſecuted,* " *makes me own it, becauſe the Way of God was al-* " *ways perſecuted*: And when the Mayor heard " that, and ſaw he could have no Occaſion a-" gainſt her Husband by her Words, then he " ſaid, ſhe ſhould not have a Standing-place for " five Pounds. Alſo two of *James Wall*'s Chap-" men came to him, with whom he had dealt " much, and their Accounts were large, and " ſome Money he owed them, who went to the " Mayor, and proffered him what Bail he would " deſire for him to come forth one Day to per-" fect his Accounts, but they could not prevail " with him; but the Mayor ſaid to them, that " *if they would have a Warrant to ſeize on his Goods* " *they ſhould*, but the Men ſaid, *They had no rea-* " *ſon ſo to do*, for the Mayor ſeeks to ruinate not " only him, but all the others alſo.———

" Upon the 17th of the 9th Month *Margaret* " *Newby* and *Elizabeth Courten*, came to this " Town in Obedience to the Lord, and had a " Meeting on the Morrow, being the firſt Day, " at *Edward Pitway*'s Houſe, and after the " Meeting was ended, about the 4th Hour in " the latter Part of the Day, they came to the " Priſon to viſit us that were in it, and as they

" were returning the Mayor laid violent Hands " on them himſelf, and ſent for Officers, and " cauſed them to be put in a Pair of Stocks in a " Priſon over us, which Stocks are worſe than " ordinary, made for Hands and Feet to be put " in, and when the Conſtable had put them in " thoſe Stocks, the Mayor went up to the Pri- " ſon to ſee if they were put in bad enough, and " the Conſtable having put them in one near to " the other, the Mayor cauſed the Stocks to be " opened, and removed them as far from one a- " nother as might be, one at one End of the " Stocks, and the other at the other, and the " Holes that are for the Hands were too little, " and he made them put in their Legs a Yard " one from the other; and the Women de- " ſir'd a Block to ſit on, it being a great Di- " ſtance from the Place where they were to ſit, " and the Places in which their Legs were put; " and the Mayor bid the Conſtable fetch a Block " and thruſt it between their Legs, uſing unci- " vil Words, and lock'd the Priſon Door and " went his Way, and would not ſuffer any to " go to them to carry any Clothes or any thing " for them to ſit on, in a moſt * barbarous and " cruel Manner for the Space of fifteen Hours; " and after they had been in all that time, he " (preſently after he had cauſed them to be taken " out) ſent them out of the Town a back Way, " without ſuffering them to go to any Place to " refreſh themſelves, it being a freezing Night. " And the ſame firſt Day at Evening he cauſed " a † Friend that came to the Priſon Hole, who " came

* *This cruel Uſage was believed to be the Cauſe of* Margaret Newby's *Death.*

† George Adams.

" came to the Town the Day before, to be put " in the common Stocks, not ſhowing him any " Reaſon why they did it; and after he had been " in the Stocks all that freezing Night in the " Street, then the Mayor ſent him out of the " Town by the Goaler, and when the Goaler " had left him, he return'd to the Town again a- " long the Road-way, it being the Market Day, " and came to the Priſon to us, and then went " to the Mayor to know what Offence he had to " charge him with, that he thus puniſhed him, " but the Mayor having nothing to accuſe him " of, was wroth, and ſent him to the Stocks a- " gain, where both his Feet were put in. Then " they ſent for one *Robert Ewens* who did go a- " long with that Friend out of the Town, that " had been in the Stocks all Night, and when " *Robert Ewens* came before them call'd Juſtices, " * *Samuel Gardiner* and *Robert Martin*; the " one of them ſaid, *What ſhall we do with this* " *Fellow?* The other anſwer'd, *Put him in the* " *Goal and hang him*; but at laſt they ſent him " to the Stocks, and he knows no Reaſon why " they did it, but for going with the other " Friend out of the Town; and when he had " been in the Stocks five Hours, then they ſent " for him to ſee what the Goaler had to charge " him with for any Words that he might ſpeak " when he went with the other Friend; ſo when " they had puniſh'd him, they went to enquire " what Fault he had done, and finding none, " let him go.

Another

* *Theſe violent Men were obſerv'd to end their Days miſerably.* Gardiner *became diſtracted ſo that he was bound in his Bed at times, and in the Year* 1660 *was drowned.* Martin *was ſaid to be killed by a ſudden Fall as he was getting upon his Horſe.*

Another Inſtance of the arbitrary Proceedings of the Magiſtrates of Eveſham *is evident in the Impriſonment of* William Pitt, *the Account of which we ſhall give in his own Words.*

"I came* *ſays he*, from my outward Being "in the City of *Worceſter* in the Borough of "*Eveſham*, to viſit ſome Friends which were "there in Priſon for bearing Witneſs to the "Truth, as it is in Jeſus, being the time of the "general Seſſions for the ſaid Borough, and "coming into the Hall on the 3d of the 8th "Month, and was walking with many of my "Friends in the lower End of the Hall, below "the Bars and the People, until there came a "Man with an Halberd, and carried me before "thoſe who ſat to do Juſtice, (but I found none) "whereupon the Recorder told me, he did per-"ceive I had a Deſire to be among my Fellows, "and I ſhould have my Deſire, I bid him do "his Pleaſure, but I demanded him firſt to make "it appear I had tranſgreſſed either the Law of "God or Man, but he could not; then he ask-"ed me what I came hither for from my dwel-"ling Place? my Anſwer was, I came to ſee "the Trial of my Friends which are here in "Bonds for the Teſtimony of Jeſus, and I am "chargeable to no Man; ſo with ſome other "Queſtions of ſmall Account he bid, *Take him "Goaler*, ſo I bid him let me know what he ſent "me to Priſon for, but he would not, but ſent me

* *See a Book called*, The Cruelty of the Magiſtrates of *Eveſham* in *Worceſterſhire*, p. 6. *printed for* Giles Calvert, 1655.

" me to the common Goal without any Mitti-
" mus or Knowledge of my Perſon or Name,
" or whence I came, neither will they let me
" know for what, although I have writ to the
" Mayor."

1655. *Nathaniel Clements* was ſent to Priſon for bringing Friends a Form to ſit on in the Meeting.

1656. *Henry Fowler* was impriſoned for viſiting his Friends in Priſon.

1655. *Mary Clark* was concern'd in Spirit to go from *London* to *Eveſham* to ſpeak to the Mayor *Edward Young*, about his cruel Uſage of her Friends impriſoned there; but before ſhe had quite deliver'd her Meſſage, he thruſt her out of his Shop, and caus'd her to be ſet in the Stocks three Hours, on the Market Day.

1657. *Thomas Allington*, for going into a *Steeple-houſe*, where he ſtood ſtill and ſaid not a Word, was put in the Stocks.

Stephen Pitway was impriſon'd above ſixteen Weeks for ſpeaking to a Prieſt in the *Steeple-houſe* at *Eveſham*.

James Wall for going with his Hat on into a Court *Leet*, where he was order'd to appear, was impriſon'd about a Month.

William Simſon for exhorting the People to repent and fear the Lord in the Streets of *Eveſham*, was ſent out of the Town by the Mayor and not ſuffer'd to go into any Friend's Houſe.

1658. *William Ruſſel*, *Thomas Harris*, *Thomas Wright*, *Chrizigen Wright*, and *Joane Wiggen*, were taken as they were going to a Meeting at *Eveſham* the 23d of the 5th Month 1658. and committed to Priſon.

1659. *Arthur Kemp* for ſpeaking to the People in the *Steeple-houſe* at *Eveſham* was ſent to Priſon.

William

William Simſon, going naked through the Streets at *Eveſham* as a Sign to the People, was whipt with an Hand-whip on the Back and Breaſt by an envious minded Man, as he paſſed by.

Samuel Horton, for teſtifying againſt the Prieſt's * Doctrine in the *Steeple-houſe* at *Eveſham*, was ſet in the Stocks about three Hours, and afterwards ſent to Priſon.

John Bedman was put to much Trouble by the Mayor of *Eveſham* in the Town Court there, and had his Goods taken away to a conſiderable Value.

3. *For declaring the* Truth *in* Steeple-houſes, *&c.*

1655. *Thomas Goodaire*, for ſpeaking to *Richard Baxter*, after he had ended his Sermon at *Worceſter*, was impriſon'd in the Year 1655. He was alſo impriſon'd at another time for asking the Prieſt, (probably the ſame *Richard Baxter*) a Queſtion in the *Steeple-houſe* at *Kidderminſter*, and with him at that time was ſent to Priſon, *Thomas Chandler* of *Cadwitch*.

Richard Farnſworth was hal'd out of the *Steeple-houſe* at *Worceſter* for asking *Richard Baxter* a ſober Queſtion.

1656. *Jane Hickes* of *Chadwitch* was impriſon'd at *Worceſter* for ſpeaking to the Prieſt of *Kings-Norton*; Again, in the Year 1658, for bearing her Teſtimony to the Truth in the *Steeple-houſe* at *Bromeſgrove*, ſhe was ſent to *Worceſter* Priſon, and was

* *The Prieſt had aſſerted in his Preaching*, That *Abraham's* Grace was imperfect.

was four times ſet in the Stocks, one of thoſe times a whole Night and Part of two Days.

Mary Tilſley of *Bromſgrove*, for ſpeaking in the *Steeple-houſe* there, after the Prieſt had done, was ſet in the Stocks ſixteen Hours.

Edward Bourne, for exhorting the People in the College of *Worceſter*, (after the Prieſt had done) to fear the Lord God and repent, was committed to Priſon on the 11th of the 8th Month 1657, and remain'd a Priſoner there thirteen Weeks.

John Giles, for asking a Prieſt at *Alchurch* to prove Infant Baptiſm, was ſet in the Stocks ſeven Hours.

1659. *Elizabeth Deane*, for ſpeaking to *Henry Oſland* Prieſt of *Bewdly*, was impriſon'd three Days about the 19th of the 12th Month 1659.

Robert Widder for ſpeaking the Words of Truth to *Richard Baxter* in the *Steeple-houſe* at *Kidderminſter* was impriſon'd there, as was *William Pitt* of *Worceſter* who accompanied him at that time.

Thomas Thurſton, for exhorting the People in the Grave Yard at *Eveſham*, to repent and fear the Lord, was committed to Priſon by *George Kemp* then Mayor.

Thomas Woodrove, for going to a Meeting and ſpeaking to the People, met together in the Streets at *Eveſham*, ſuffer'd three Months Impriſonment; as did *John Clements* twenty Weeks, for ſpeaking in the Fear of the Lord to the People in the *Steeple-houſe* there.

Suſanna Pierſon on the like Account was impriſon'd ſeven Days.

3. *For Nonpayment of* Tithes.

Taken from	*L.*	*S.*	*D.*		*L.*	*S.*	*D.*
John Biſſell of *King's Norton for*	0	10	0	*demanded,*	2	5	0

1656. *Anne Heming* of *Cadwitch* and *Richard Kirby* of the ſame were impriſoned for Tithes of a ſmall Value.

4. *For not paying* Steeplehouſe-Rates.

Taken from	*L.*	*S.*	*D.*		*L.*	*S.*	*D.*
W. Roberts of *Eveſham For*	0	1	9	2 *Demand,*	1	10	0
Ric. Walker of the ſame,	0	0	10		0	2	4
In all	0	2	7	2 *demanded. Taken*	1	12	4

5. *For* Meeting together *and going to* Meetings.

Elizabeth Court and *Margaret Newby*, were impriſon'd at *Bewdly* on the 25th of the 10th Month 1655.

Richard Hickock and *Adam Barefoot* were taken out of a Meeting at *Witch* (the former as he was preaching to the People) and ſent to Priſon.

William Pitt, *Nicholas Blackmore* and *John Waite*, as they were paſſing from *Worceſter* to a Meeting on the 19th of the 12th Month 1659, were taken and put in the Stocks at *Kidderminſter*, under pretence of having broken the Sabbath by travelling on that Day.

SECT.

SECT. XII.

Containing the Sufferings in YORKSHIRE.

1. *For Non-payment of* Tithes.

Taken by Diſtreſs

FROM		*Demanded,* L. S. D.	*Goods worth* L. S. D.
Anno.			
1652.	Thomas *Aldam, for*	11 10 0	58 10 0
1653. 1654.	From ſeveral Perſons	17 11 0	20 18 0
1655.		9 19 8	30 13 4
1656.		24 18 4	79 13 8
1657.		22 13 10	136 2 0
1658.		13 13 1	71 14 8
1659.		43 8 42	161 14 5
In all demanded.		143 14 3 2	*Taken* 559 6 1

Several other Diſtreſſes were made in thoſe Years, of which a particular Eſtimate was not made.

George Robinſon of *Lazinby*, becauſe he could not pay Tithe, was by his Landlord turn'd out of a Farm, which himſelf and Anceſtors had held for above an hundred Years.

John Atkinſon of *Finſton*, in the 9th Month 1659, was ſummon'd to appear at a Mannour Court at the

the Suit of ſeveral Impropriators for Tithe; accordingly he did appear perſonally, yet his Appearance was not accepted, but he was fin'd and had his Goods taken away worth four Pounds.

Agnes Atkinſon had ſix Yards of Cloth forcibly taken from her by the Prieſt as ſhe was paſſing through the Grave-yard.

By Impriſonment.

1652. *Thomas Aldam* was committed to *York* Caſtle, for not paying Tithes, in the 3d Month 1652, and continued there two Years and ſix Months.

1655. *James Mainforth* was impriſon'd in the ſame Place, for the ſame Cauſe, twenty five Weeks, and *James Tenant* of *Skipton* forty five Weeks.

William Sykes of *Knottingly* near *Pontefract* Merchant was committed to the Caſtle at *York*, by Warrant from four Juſtices on the 14th of the 6th Month 1652, and in the 7th Month was indicted at the Aſſizes there for a * Combination with others againſt paying Tithes, and for making open Proclamation thereof; being found guilty he was fined,

	L.	*S.*	*D.*
For the ſaid Combination,	66	13	4
For making Proclamation thereof	200	0	0
	266	13	4

and ſent again to Priſon till Payment, where he died on the 20th of the 8th Month 1652.

Jonas

* Note. *This* William Sykes *was a* Puritan, *and no profeſs'd* Quaker, *before his Impriſonment, yet convinc'd, as many others, who never bore that Name, in thoſe Times were, of the Unlawfulneſs of paying Tithes under the Goſpel Diſpenſation.*

1655. *Jonas Smith* of *Stanbury*, a poor Man, having a Wife and four ſmall Children depending on his Induſtry, was proſecuted in the *Exchequer* for 3*s*. 4*d*. Tithes, and for refuſing to ſwear to his Anſwer, ſuffer'd near eight Months Impriſonment.

1656. *John Somerſon*, after two Years Impriſonment, died a Priſoner in *York* Caſtle for his Teſtimony againſt paying Tithes.

Alexander Hebblethwaite, *James Corney*, and *Richard Robinſon*, being proſecuted in the *Exchequer* for Tithes, went up to *London*, near 200 Miles, appeared perſonally, and tendred their Anſwers to the Proſecutor's Bill, but becauſe they could not give in their ſaid Anſwers upon Oath, were committed to the *Fleet* on the 23d of the 8th Month 1656, and there continued near three Years.

1658. The following Perſons were committed Priſoners to the County Goal at *York*, for their conſcientious Refuſal to pay Tithes, viz.

Thomas Lorrimore.
Robert Mainford, 28 Weeks.
Thomas Waune, 20 Weeks.
John Ellis and *Matthew Maire*, 20 Weeks.
Roger Hebdon, 7 Weeks.
James Tenant, 5 Weeks.

And in the ſame Year was *Robert Pearſon* of *Roſedale* impriſon'd 20 Weeks in *Pickering* Caſtle, where *William Wilkinſon* of *Roſedale* died a Priſoner for his Teſtimony, after almoſt a Year's Impriſonment.

1659. *Stephen Lorrimore* was committed Priſoner to *York* Caſtle, and continued there two Years: And in the ſame Year, on the 10th of the 9th Month, was committed thither *Richard Towſe* of *Garton*, and about ten Days after him *Alice Mawe* of *Towthorp* Widow, having eight Children:

Both theſe continued Priſoners there ſeveral Years. This Year were alſo impriſon'd in the ſame Goal, *John Halliday* and *William Peaſt*, and *Richard Smith* of *Stillington*.

2. *For not paying* Steeple-houſe Rates *and* Clerks-Wages.

Steeplehouſe-Rates.

Anno.		L.	S.	D.		L.	S.	D.
1653 1654	For	0	1	8	demanded, Goods taken worth	0	5	0
1655.		0	14	4		5	1	6
1656.		0	8	5		6	6	2
1657.		0	18	1		5	19	3
1658. 1659.		1	12	0		6	18	0
	In all	3	14	6	demanded Taken in all	24	9	11

Beſides thoſe Sums, there was 8*l.* 13*s.* 0*d.* taken from ſeveral Perſons in thoſe Years, the particular Demands, for which the ſame was taken, being not expreſſed. And others, for ſmall Demands, had Goods taken away, whoſe Value is not mentioned.

Clerk's Wages.

		L.	S.	D.		L.	S.	D.
1656.	For *	0	8	11	Demanded, Goods taken worth	5	12	0
1657.		0	10	7		14	0	0
1658.		0	6	4		3	16	6
1659.		0	2	6		1	11	0
	In all	1	8	4	Taken in all	24	19	6

Oliver

* Note, *The Diſtreſſes made on this Account, for ſmall Demands, were very exorbitant, from ſome was taken ſixty fold, from ſome above an hundred fold, as for* 1*s. demanded was taken* 3*l. and for* 4*d.* 40*s.*

Oliver Ketteridge of *Hornſey Burton*, for refuſing to pay *Clerk*'s Wages, was impriſon'd at *York* 13 Weeks.

3. *For declaring* Truth *in the* Steeplehouſes, Markets, *and other* Publick Places, *&c.*

1652. *Thomas Aldam*, one of the firſt Preachers among this People, was impriſon'd at *York* in the Year 1652, for ſpeaking to the Prieſt in the *Steeple-houſe* at *Warmſworth*, after his Service was ended: And in the ſame Year *Elizabeth Hooton* and *Mary Fiſher* were committed to the ſame Priſon, and kept there 16 Months, the one for ſpeaking in the *Steeple-houſe* at *Rotheram*, and the other in that at *Selby*. We find alſo impriſon'd here at that Time *Benjamin Nicholſon*, 5 Months, for ſpeaking to the Prieſt in the *Steeple-houſe* at *Doncaſter*: *Thomas Towndrow* and *Chriſtopher Todd*, the one 7 Months, for ſpeaking in the *Steeple-houſe* at *Hanſworth*, and the other 14 Weeks, for ſpeaking to *John Goſfield* Prieſt of *Tickhill* after his Sermon there.

In the Year 1653, *Thomas Goodair*, having ſaid, that a certain Juſtice of the Peace was a Swearer and a Liar, was for that unmannerly, though notorious, Truth-ſpeaking, committed to Priſon, and confined there 10 Months. As was *Mary Fiſher* 6 Months, for ſpeaking in the *Steeple-houſe* at *Pontefract*, and *William Spray* 4 Months, for ſpeaking in the *Steeple-houſe* at *Hanſworth*.

Dorothy Benſon and *Anne Blakeling*, for ſpeaking in the *Steeple-houſes* at *York*, ſuffer'd each 3 Months Impriſonment; as did *Agnes Wilkinſon* 30 Days, for teſtifying againſt the Oppreſſion,

Perſecution, and Wickedneſs of the Magiſtrates and Miniſters there. To the ſame Priſon was committed *Thomas Walker*, for bearing his Teſtimony to the Truth in the *Steeple-houſe* at *Crake*; he was kept in Priſon 15 Months, as was * *Boſwell Middleton* above a Year, for reproving the Prieſt in a *Steeple-houſe* at *York*.

In the Year 1654, a Cloud of Witneſſes were rais'd up in this County, and concern'd in the publick Places of Concourſe, to exhort People to an Obedience to the Light of Chriſt in themſelves, and to teſtify againſt the Hireling Prieſts and formal Profeſſors of thoſe Times; for which their faithful Teſtimony, many ſuffer'd Impriſonment, as

1. *John Kilham* of *Balby*, who, being in the *Steeple-houſe* at *Doncaſter*, where the Prieſt *John Jackſon* was preaching againſt Hirelings, was conſtrained to reprove him thus, *Friend, that is thy Condition, thou art an Hireling, and preacheſt for Hire, Gifts and Rewards, and deceiveſt this People*: Upon which ſome Magiſtrates preſent order'd him to be ſent to Priſon in that Town, and two Days after he was carried to the Aſſize at *York*, and then again ſent to Priſon, where he continued 14 Months.

2. *Mary Fiſher* was alſo impriſoned at *York* 12 Weeks, for ſpeaking in the Place of publick Worſhip at *Pontefract*.

3. *John Snawdon* was impriſon'd 11 Weeks, for ſpeaking in the *Steeple-houſe* at *Knaſborough*.

4. *Cuthbert Hurſt* and *Thomas Wigleſworth*, 9 Months, for ſpeaking in the publick Worſhip-Houſe at *Hadiburne*.

Barbara

* *See his Examination in the* Appendix, No. XX.

5. *Barbara Liddall* 13 Months for the like Offence at *Todcaſter*.

6. *Thomas Gargill* was impriſoned ſix Months, for the ſame Cauſe, in the *Steeple-houſe* at *Swyne*, and,

7. *Thomas Stanfield* 5 Weeks, for ſpeaking to the People aſſembled at their Worſhip in *Patterington*: And he had taken from him a Cow worth 2*l.* 6*s.* 8*d.* for 6*d.* demanded, for the Charge of conveying him to the Goal at *York*.

8. *Roger Hebdon* of *Holme*, for declaring Truth in the *Steeple-houſe* of *Newton*: With him alſo was committed *Thomas Proctor* a Conſtable of *Newton*, who being requir'd by a Juſtice of the Peace to carry the ſaid *Roger* to Goal, boldly anſwered, *I will not, I had rather be a Sufferer than a Perſecutor*.

9. *Jane Wilkinſon*, for ſpeaking in the *Steeple-houſe* at *Crake*, was impriſon'd 15 Months, as were

10. *Agnes Wilkinſon* 16 Months, *Anne Nicholſon* 15 Weeks, *Barbara Pattiſon* 13 Weeks, and *Bathia Morley* 20 Days, for ſeverally bearing Teſtimony to the Truth in the *Steeple-houſes* at *York*.

11. *Chriſtopher Hutton* of *Upper Hemſley*, was ſent to the Goal at *York*, upon an Accuſation of *Reviling the Laws of the Nation*, he having ſaid, *That the Laws which give Tithes are corrupt*. He was kept in Priſon there one Month.

12. *Boſwell Middleton*, for ſpeaking to the Prieſt in *All-Saints* Church, ſo call'd, in *York*.

13. *John Pickering* was alſo impriſoned 8 Days, upon an Accuſation of an envious Prieſt, who charged him with ſpeaking againſt the *Protector*.

14. *Thomas Aldam*, on the 6th of the fourth Month 1654, going to viſit his Friends in Priſon at *York*, and to adminiſter to their Neceſſities, was inſulted at the Priſon Door by many rude People, who ſtoned him, ſmote him with their Fiſts, and threw Water at him, ſome of which fell on a Juſtice of the Peace, who was preſent, and a Countenancer of thoſe Abuſes, and who committed the innocent Man to Priſon, as the Cauſe of the Diſturbance, while the Rioters went unpuniſh'd.

15. *William Dewſberry* about this Time went up and down in this County, confirming the Brethren from Houſe to Houſe, and declaring the Truth as he had Opportunity, for which his Chriſtian Labours, he was much envied by the Prieſts and others; the following Account of his Impriſonment at *York*, and the Occaſion thereof, is taken out of a Book written by himſelf, entituled, *The Diſcovery of the great Enmity of the Serpent againſt the Seed of the Woman*, &c. printed, Anno 1655.

——— "As *Tertullus* the Heathen Orator, "accuſed *Paul* before *Felix*, Acts xxiv. 1, 5: "*We have found this Man a peſtilent Fellow, and* "*Mover of Sedition amongſt all the* Jews *through-* "*out the World, and a Ringleader of the Sect of* "*the* Nazarenes. The ſame Spirit that was in "the Heathen Orator *Tertullus*, that led him to "accuſe *Paul* before *Felix*, did *Edward Bowles*, "whom the People of the World call Miniſter, "and teaches in the High Place in *York*, mani- "feſt to be in him, who never had ſpoken to "me, when he by that dark Spirit was led to "give in an Information againſt me, and at a "Time when it was expected I ſhould have the "Privilege of the Law (that Thieves and Mur-

"derers

" derers had) by it to be tried, and my Accu-
" fers to appear Face to Face; the ſaid *Edward*
" *Bowles* did not appear to prove againſt me
" what he had written in the Information, nei-
" ther a perfect Copy of it would he or they that
" had it in keeping give to me when it was de-
" manded, leſt their Works of Darkneſs ſhould
" be brought to Light, but what was brought
" to Light when it was demanded of *Edward*
" *Bowles*: This was a perfect Copy he wrote with
" his own Hands as followeth,

' *It is informed, that one* William Dewſberry,
' *a Ringleader of the Perſons called* Quakers, *goes*
' *up and down the Country of* York, *and is now*
' *in the Weſt-riding thereof, diſperſing Principles*
' *prejudicial to the Truth of the Goſpel, and Peace*
' *of the Commonwealth; it is therefore deſired, that*
' *ſeeing no Man is allowed publickly to exerciſe his*
' *Gifts to a particular Congregation, unleſs he be*
' *firſt tried and approved, that the ſaid* William
' Dewſberry *may not be permitted to go up and*
' *down from Place to Place teaching, until he receive*
' *Approbation of ſome Perſons who ſhall be thought*
' *fit to judge how agreeable his Principles are to*
' *Truth and Peace.*

' This is the Subſtance of what I delivered in
' to Mr. *Payler*, but the particular Words I can-
' not exactly remember, but I believe they do
' not any Thing conſiderably vary from this
' Paper.

E. B.

" This Man, whom *Edward Bowles* calls Mr.
" *Payler*, was the Foreman of the Grand Jury,
" to whom he delivered the Information againſt

" me, that they might deliver it to *Hugh Wyndham*, who ſat Judge of Life and Death at the " General Aſſizes holden at *York* about the time " of the 13th and 14th Days of the firſt Month " called *March* 1653. Upon the Sight of the " Information given in againſt me, the Judge " granted a Warrant in the open Court to the " Men that were in Commiſſion to do Juſtice in " *Yorkſhire*, to apprehend me.

" Which after that Time, I being at a Place " called *Tholthrop*, about ten Miles from *York*, " in the North riding thereof, and many of the " Servants of the Living God with me, waiting " on him, his Power to manifeſt to his Glory; " and while we were together, there came one " *George Mann* in great Rage two ſeveral Times, " with an iron Fork to ſatisfy his blood-thirſty " Mind; the Lord with his Power did him chain, " and prevented his bloody Intents: To ſatisfy " his Will on me, he went to *Thomas Dickeſon*, " who was at a Place called *Kirby-hall* in *York-ſhire*, and he accuſed me (as *Thomas Dickeſon* " ſaid before him) that I ſaid, *I was Chriſt*, up-" on which Accuſation he granted forth a War-" rant on the 26th Day of the ſecond Month cal-" led *April*, and on the 27th Day, I being with " the Children of the Lord at *Crake*, *John Lock-" wood*, called High-Conſtable, apprehended " me with the Warrant before mentioned, and " the Day being far ſpent, he ſaid to the Friends " with me, if they would engage for my Ap-" pearance the next Day, he would ſhew me " that favour that I ſhould ſtay with them that " Night: I replied theſe Words, *Not any Man " ſhall engage for me, neither deſire I Favour at the " Hands of Men, if thou haſt Power over the Body, " do with it what thou haſt Power*: Then *John " Lockwood* ſaid, *The Day is far ſpent, I ſhall not*

" *go*

" *go with thee to the Juſtice to Night, until to*
" *Morrow ſtay at thy Friend's Houſe.* I replied,
" *If thou ſay I ſhall ſtay here, if the Lord pleaſe,*
" *I ſhall be ready to go with thee where he gives thee*
" *Power to have me*; ſo he went away, and ſaid
" he would ſend for me the next Day; and in the
" Night Seaſon, many of the Lord's Servants
" and Children were with me waiting on him,
" who is worthy to be waited on, for he is good
" to the Souls that wait on him, and to the Souls
" that ſeek him: When much of the Night was
" ſpent, the Inhabitants of *Crake* in great Rage
" and Fury came to the Doors and Windows of
" the Houſe, like the Inhabitants of wicked *So-*
" *dom*, crying and ruſhing at the Door, and
" ſaid, they would have me forth to diſpoſe of
" me according to their Wills, for I ſhould not
" be there; and *John Lockwood*, High-Conſta-
" ble ſo called, who ſaid I ſhould be there until
" the next Day, yet to do the People a Pleaſure,
" he, contrary to his Word, came in and took
" me forth, and had me into the Streets, where
" the People ſhouted with a loud Voice, as they
" had me to and fro from one Houſe to another,
" (where they ſold Ale) till the People in one
" Houſe let them in, and there they ſet two
" Men to watch over me until the next Day,
" which was the 28th Day of the Month before
" written, on which Day they had me before
" * *Thomas Dickeſon* who granted forth the War-
" rant for me to be brought before him, and did
" me examine, and it was manifeſt before him,
" that what I was accuſed of in the Warrant, and
" the Day the Warrant mentioned my being at
" that

* Note. *There was impriſon'd this Year at* York *one* Henry Fowler, *as a Breaker of the Peace, for calling the ſaid Juſtice* Thomas Dickeſon, *a Perſecutor. See his Examination in the* Appendix No. XXI.

" that Place, was falſe, for I had not been at " that Place that Day, neither could they prove " any ſuch Words ſpoken by me as I was accu- " ſed of; and when he had nothing againſt me " in that Warrant, then he did commit me to " Priſon by a Warrant, that, he ſaid, Judge " *Wyndham* granted forth at the General Aſſize " before written, which Warrant I never ſaw.

A true Copy of the *Mittimus*, as followeth.

North-Riding of Yorkſhire. { *To the Sheriff of the ſaid County of* York, *and to the Keeper of the Goal of the Caſtle of* York.

' WHEREAS there was a Warrant direct- ' ed for the apprehending of *William* ' *Dewſberry* of *Stanley*, for the ſeducing of the ' People of this Nation, from Judge *Wyndham*, ' the laſt Aſſizes; and he being brought before ' me, and refuſeth to find Sureties to be of good ' Behaviour, and to appear at the next Aſſize ' to be holden for the ſaid County, to anſwer ' the Premiſes: You are hereby required to re- ' ceive into your Cuſtody the ſaid *William Dewſ-* ' *berry*, and him ſafely to keep, until he ſhall ' be delivered by due Courſe of Law. *Given un-* ' *der my Hand and Seal the* 28*th Day of* April, ' 1654.

' *Thomas Dickeſon.*

" According to his Command, as aforeſaid, I " was had to *York* Caſtle, and there kept Priſo- " ner until the General Aſſize, which was hold- " en about the Time of the 22d Day of the 5th " Month called *July*, in the Year above written, " and there *Hugh Wyndham* did ſit as Judge of " Life and Death, who at the Aſſizes before " mentioned, which was in the firſt Month cal-

" led

" led *March*, gave Order to apprehend me, and " according to his Order it was done; and he " coming to judge the Cauſe between me and " my Accuſers, it was preſſed on him by ſome " Friends of the Truth (for the Truth's Sake) " that I might have the Benefit as thoſe had that " were arraign'd for Felony and Murder, to be " brought before him and the People of the " Country, and there my Accuſers to appear " Face to Face, to prove their Accuſation, that " I might ſuffer according to the Law, if I had " tranſgreſſed; otherwiſe, that I might by it " be cleared before the Country, of the Lies and " Aſperſions, and falſe Accuſations they had " publickly charged me withal; his Promiſe " was, I ſhould be brought before him, and " have a fair Trial at Law as other Priſoners " had; but he was not faithful to do as he had " ſaid, before him I was not brought at that " Time, nor any Trial had; but at the End of " the Aſſizes they cleared me by Proclamation, " and ſent me a *Liberate* (as they call it) to paſs " away.

" Into Priſon I was caſt, as formerly written, " on the 28th Day of the ſecond Month called " *April*, and there was kept until the 24th Day " of the fifth Month called *July*, and then was " turned forth as is formerly written, without " any Trial, or Law to me read, why they had " kept me in Priſon that Time: So for the " Truth's Sake, to that of God in every one's " Conſcience, I this Day lay before, *He that hath* " *an Eye to ſee, let him ſee.*

Miles Halhead, in *Skipton* Market, adviſing People to Repentance, was run upon by ſeveral wicked Perſons, one of whom with a Pike-ſtaff wounded him ſo that he was bloody, another ran at him with a naked Knife, ſwearing he would have

have his Blood, and *Thomas Oddy* endeavouring to prevent Miſchief, was cut in the Hand.

William Simpſon going naked through *Skipton*, was beaten and ſtampt upon, and cut with a Butcher's Knife about the Head, Face and Hands.

In the Year 1655, *Suſanna Dawney* of *Pollington*, for ſpeaking in the *Steeple-houſe* at *Snaſh*, was committed to Priſon in the Caſtle of *York*, where *Chriſtopher Bramly* of *Wixley*, was confin'd ſix Months for ſpeaking to the Prieſt in the *Steeple-houſe* at *Uſburne*, and *John Hogg*, *Thomas Warriner*, and *John Gildart*, were detain'd in the ſame Place eight Weeks, being accus'd of diſturbing the Prieſt at *Knaſborough*. In the ſame Year *Chriſtopher Moore* and *John Hopps* of *Richmond*, were ſent to the ſame Goal, for ſpeaking to an Alderman in the plain Language, and keeping on their Hats before him: As was *John Loft* for ſaying in the *Steeplehouſe* at *Newton*, that *the Prayers of the Wicked are an Abomination to the Lord*. *Chriſtopher Bramly* alſo for aſking this Queſtion, *Whether any Perſecutor feared God*? was puniſhed with 17 Months Impriſonment, as a Contemner of Magiſtracy.

Manifold were the Abuſes which *Thomas Aldam* underwent this Year, being frequently concerned to bear witneſs to the Truth in the publick Aſſemblies of the People: At *Doncaſter* Steeplehouſe he was violently hal'd out by the rude People. At *Warmſworth*, he, ſtanding ſtill with his Hat on, the Prieſt from his Pulpit call'd out to a Conſtable, *to take that rude and uncivil Fellow away*, ſaying, *that he made a Diſturbance*; to which the Conſtable replied, *He diſturbs no Man, he ſpeaks not, neither doth any Man harm*, and would not meddle with him. When the Prieſt had done, *Thomas* began to preach to the People, but was by ſome of them grievouſly abuſed, beaten

ten with their Fiſts, kickt with their Feet and ſpit upon. The like Uſage he met with at *Hanſworth*, where he was ſorely bruiſed by the Blows and Kicks given him, and by a Fall upon the Ground, being thrown down with much Violence: At *Roſington*, the *Church-Warden*, ſo called, ſmote *Thomas* with his Fiſt on the Cheek, who meekly turn'd to him the other alſo; which ſo enraged the Church-warden, that had not ſome more moderate reſtrain'd him, 'twas thought he would have beaten him much more. At *Pontefract* after a Sermon, at which many Juſtices were preſent, he ſpake by way of Exhortation to the People, but was requited with many Blows and Kicks, even in the Preſence of thoſe Magiſtrates.

In the Year 1656, the ſaid *Thomas Aldam* in *Warmſworth Steeple-houſe*, after the Prieſt had done, began to ſpeak in order to purge himſelf from ſome Scandals which the ſaid Prieſt had caſt upon him, but was beaten with many Blows by the People; and in the Year 1657, met with the like Uſage in the ſame Place, and alſo in the *Steeple-houſe* at *Hatfield*.

1657. *Paul Dawney* of *Pollington*, for ſpeaking in the *Steeple-houſe* at *Snaith*, was ſent to *York* Priſon, and at the next Seſſions, to the Houſe of Correction at *Wakefield*, whither alſo *Samuel Binns* was ſent, and detain'd there three Months, for contradicting the Prieſt of *Wakefield*, when he heard him grievouſly railing at, and belying, the *Quakers* in his Sermon there.

Thomas Watſon was ſorely beaten and ſton'd, and had much of the Hair pulled off his Head, for ſpeaking to a Prieſt concerning ſome Doctrine he had preached at a Funeral Sermon.

Daniel Thackery, for teſtifying *that the Kingdom of Heaven was within*, was ſent to the Houſe of

of Correction at *Wakefield*, at the Seſſions he was fined ten Shillings, and for Nonpayment committed to *York* Goal.

Chriſtopher Brattingly of *Little Uſborne*, for delivering ſome Queries in writing to *Joſiah Hunter*, Prieſt of that Place, was by his Procurement ſet in the Stocks; as was *John Hogg* of *Harragate*, for ſpeaking to the Prieſt of *Rippon*.

Robert Burrough came peaceably into the *Steeplehouſe* at *Bentham*, was ſilent till the Prieſt had done, and then began to ſpeak to the People, but was prevented by many of them falling upon him, ſome with their Bibles, and others with Staves, beating him ſo unmercifully, that he died ſoon after.

1658. *Thomas Aldam* continuing in his Concern of teſtifying to the People in ſeveral publick Places of Worſhip, after the Prieſts had done, met with like unchriſtian Treatment from ſome of them, as in former Years, though others were touched with a Senſe of the Truth of his Teſtimony, and ſome thereby convinc'd of the Evil of their Ways, and turned to the Lord. He went this Year into *York* Minſter at an Aſſize Time, when the Judges were at a Sermon there, and ſtood ſtill before them weeping as a ſorrowful Witneſs againſt their ſuperſtitious Performances: As he ſo ſtood, one, who was writing after the Prieſt, pinch'd and kickt him frequently, and then wrote on, deriding and ſmiting him, and then writing again, by which he manifeſted in what Spirit ſome Men can perform religious Exerciſes. When the Prieſt had done, *Thomas* ſpake to the People, and afterward paſs'd through the Streets with the Judges, to the Place where the Aſſize was held, unmoleſted.

In the Year 1659, *George Watkinſon* of *Scotton* was knockt down and ſore beaten in the *Steeple-*

houſe

houſe at *Leeds*, afterward haled out, and had his Coat torn from his Back, and was ſent to Priſon, where he was kept 15 Days.

Samuel Watſon of *Knight Stainforth*, for ſpeaking in the *Steeple-houſe* at *Gigleſworth*, was pulled down, had his Head broke againſt the Seats, and was afterward hal'd out and thrown upon the Ice.

The ſame *Samuel Watſon*, for ſpeaking in the *Steeple-houſes* at *Leeds*, was impriſon'd 8 Days, in a little cloſe Place without any Thing to lie on. ——At the ſame Time, *Bartholomew Horner*, for admoniſhing a Juſtice of the Peace, whom he ſaw in a violent Paſſion at the Commitment of *Samuel Watſon*, *to be ſober*, was by him alſo committed to Priſon.

4. *For* Meeting together, *and* going to Meetings.

1652. *John Harwood* and *Marmaduke Lambert*, taken out of a Friend's Houſe, where ſome few were met together to wait upon the Lord, and worſhip him, were committed to *York* Goal, and continued there 11 Months.

1654. *Chriſtopher Taylor* of *Ottley*, going to a Meeting on a firſt Day, was met by one * *Thomas Naylor* of *Okenſhaw* near *Bradford*, who with a great Staff ſtruck *Chriſtopher* over the Head, ſo that he made him reel, and with another Blow ſtruck

* *This wicked Fellow, who ſeem'd reſolv'd to kill* Chriſtopher, *and very near effected it, was thought to be ſuborned by others for that Purpoſe: But his Wickedneſs was afterwards exemplarily puniſhed; for as he and others were ſmoaking Tobacco in a Room under which Flax was laid, the hot Aſhes fell through the Chinks of the Floor, and fired the Flax, the other Perſons eſcaped, but he taking up the Boards to quench the Flax, was by a ſudden Eruption of the Fire and Smoak, ſmother'd or burnt to Death.*

ſtruck him ſo violently over the Face, that he broke his Cheek-bone in pieces; after he was thus knockt down, the barbarous Ruffian purſued his Blows, and 'twas believed would have murder'd him immediately, had not others preſent fallen down and kept off ſome of the Blows, by taking them on themſelves: When he had abus'd them at his Pleaſure, he went away vaunting.

1655. *Thomas Kilham* and *John Kilham*, both of *Batly*, and ſeven others, riding to a Meeting, were ſtopt at *Hatfield*, and had their Horſes impounded about 8 Hours, moſt of their Riders being on their Backs.

1656. *George Watkinſon* had his Mare worth nine Pounds taken from him, for riding to a Meeting on a firſt Day.

The following Perſons were committed to *York* Goal, for travelling to Meetings on the firſt Day of the Week,

George Watkinſon and *Anne* his Wife.

Margaret Parker of *Knaſborough*.

Katharine Beſt of the ſame.

John Hall, *Henry Ubank*, *Thomas Thackery*, *Chriſtopher Thackery and Thomas Docker*, were taken out of a Meeting at *Leeds*, and committed to *York* Goal, where they were kept Priſoners ſeveral Weeks.

In the ſame Year the following Perſons, for ten Shillings Fine demanded, for travelling to Meeting on the firſt Day of the Week, had their Goods taken from them, *viz.*

William Dickenſon of *Grafton*, a Rug.

Walter Metcalf of the ſame, Goods worth twelve Shillings.

Richard Blackburne of *Adbrough*, Goods worth twenty Shillings.

Richard

Richard Robinſon of *Rochel*, Money ten Shillings.

Richard Kettlewell of *Whixley*, Goods worth twenty Shillings.

† *Ralph Moone* of *Acklam*, a Mare worth ſeven Pounds.

George Robinſon of *Lazanby*, a Mare worth ſix Pounds.

Three others, *viz. Chriſtopher Bramley* of *Whixley*, *John Hogg* of *Harragate*, and *Richard Blithman* of *Little Uſborne*, were ſet in the Stocks for going to Meetings: And *Robert Kendal* of *Burton* was ſorely beaten by *Nicholas Huggins*, ſo that he loſt ſome Blood.

In this Year *Andrew Hawkes* Conſtable of *Whixley*, for refuſing to ſerve the Warrant of Diſtreſs upon ſome of the aforeſaid Sufferers, being perſwaded in his own Conſcience, that he ought not to be inſtrumental in perſecuting any, was committed to *York* Goal, where he was above ſixteen Months, and thence was ſent with other Priſoners to *London*, to the Committee of Parliament, who declar'd him unjuſtly impriſoned.

In the 4th Month 1658, *John Horner* and *William Knaptow*, of *Todcaſter*, were ſet in the Stocks 2 Hours, for going to a Meeting on the firſt Day of the Week, and for the like Cauſe *Robert Savecrock*, *John Polderſon*, and nine others, had their * Horſes taken from them, as they were returning from a Meeting at *Hatfield*.

† Note. *This* Ralph Moone *was turned out of his Farm by his Landlord, for no other Cauſe but his being a* Quaker, *to his very great Detriment, having a Wife and ſix ſmall Children.*

* Note. *Thoſe Horſes were ſome Time after reſtored again by the Order of one Juſtice* Byard.

On the 22d of the 11th Month 1659, *Richard Scoſtroph*, and ſeveral others, were ſore beaten and abuſed at a Meeting in *York*, whence they were haled out one by one by the rude People and Soldiers; and on the 31ſt of the ſame Month, *Stephen Criſp*, as he was praying in a Meeting at *York*, was by the Mayor and two Aldermen violently pull'd down, and hal'd out with their own Hands into the Street, and *Anne Bell* a Citizen's Wife, was dragg'd by them on the Ground: Then they took the Key of the Meeting-Houſe Door by force out of a Man's Pocket, and cauſed the Doors to be ſhut up: With like Violence were *John Whitehead* and others abuſed on the 19th of the 12th Month, being ſore beaten, and having their Cloaths torn. On the firſt Day following, Muſqueteers were ſet to keep them out, who knockt down *George Preſton* as he attempted to go in. And on the 8th of the 2d Month following, Friends being met in their own hired Houſe, were haled out of Doors without diſtinction of Age or Sex, punched and abus'd, and all the Forms and Seats were broken to pieces.

On the 17th of the 3d Month 1660, a Watch was ſet at *York* on purpoſe to keep the *Quakers* out of the City, and one *Simon Rider*, refuſing to watch or hire on that Account, was ſent to Priſon.

Samuel Watſon of *Staynforth*, being at a Meeting at *Burton* in *Biſhopſdale*, a Conſtable with many rude People came thither, and ſore abus'd thoſe that were met: Among others, one wicked Fellow, with a great Staff and a Piſtol, threatned to lodge a Brace of Bullets in *Samuel*'s Belly, and with his Staff ſtruck him ſeveral Blows, and knockt him down, ſo that 'twas thought he had been kill'd: So ſoon as he came to himſelf, they hurried

hurried him to the Stocks, whence after ſome Time, they drove him and others out of the Town to a River Side, and threw one of them into the River.

5. *For not* putting off the Hat.

In the Year 1652, *Thomas Aldam*, for coming into the Court at an Aſſize at *York* with his Hat on, was fined 40*l.* And in the Year 1654, *Henry Fowler* for the like Cauſe ſuffered eight Months Impriſonment. Alſo one *Nicholas Pawſon* of *Farnly* was put out of his Office of *Chief Bayliff*, for not putting off his Hat.

In the Year 1655, *Thomas Aldam* being brought into Court at *York* Aſſize, a Lawyer of *York* took off his Hat, and kept it. *Thomas* afterward complained to the Judge, and requir'd Juſtice againſt the Man who had taken away his Hat. The Judge anſwered him, *Sirrah, Sirrah, you may have your Hat again.* *Thomas* replied, *I can receive it in the Way of Righteouſneſs from Juſtice, and not otherwiſe.* The Judge would have had the Hat reſtor'd, but would not reprove the Lawyer for taking it off; but *Thomas* refus'd to receive it in that manner; and for ſeven Months after went without an Hat, in Obedience, as he alledged, to the Requirings of the Lord, and as a Sign and a Wonder to thoſe who are covered and not with Juſtice.

1657. *John Hudſon* of *Hannanby*, was fined for appearing at a Court upon Summons with his Hat on.

William Orton and *Chriſtopher Moore* were impriſon'd at *York* three Months, for coming into a Court with their Hats on.

6. *For refuſing to* Swear.

1654, 1655. *Robert Barwick* of *Kirk*, being ſummon'd to ſerve on a Jury at an Aſſize at *York*, for refuſing to be ſworn, was ſent to Priſon.

The ſeveral Perſons following, were fin'd for refuſing to ſwear at the Mannour Courts at *Crake*, namely,

Thomas Johnſon, *Joſias Cookſon*, *William Alman*, *Thomas Gibſon* and *Jeffery Wildman*. As were alſo *Robert Porrett* of *Liverton*, *Robert Stonehouſe* of the ſame, and *Rowland Thorpe* of the ſame.

1656. *John Wilſon* of *Barnby* was fin'd at a Sheriff's Torn for refuſing to ſwear.

James Tenant of *Skipton*, was alſo fin'd for refuſing to ſwear when ſummon'd upon a Jury.

Jeffery Wildman, for not ſwearing, was fin'd at a Court at *Bentham*, as was *Oliver Ketteridge* at a Sheriff's Torn.

7. *Some* Peculiar Caſes.

Chriſtopher Taylor and *William Dewſbury*, riding on the Road, met two wild Youths, whom *Chriſtopher* admoniſhed *to fear the Lord and depart from Iniquity*; whereupon one of them drew his Rapier, and dangerouſly wounded *Chriſtopher* in the Reins of his Back, ſo that he ſunk down as dead, without Senſe or Motion, but was thro' the Lord's Mercy in a ſhort Time recovered.

John Prieſtly, *George Bland* and *John Warrin*, were beaten on the High-way or in the Streets.

Triſtram

Triſtram Key was beaten by an enraged Juſtice with a Cane in the Street.

Henry Thompſon of *Weſton* was beaten by the Prieſt of that Pariſh in the open Street, for reproving him for Lying.

Richard Scoſtroph, carrying *William Simpſon*'s Cloaths, who paſs'd naked through the Town of *Leeds*, as a Sign to the People, was inſulted by the Rabble, and knockt down, where he lay bleeding till ſome came and lifted him up, and pull'd the Blood out of his Mouth and Noſe; his Head and Face being much bruiſed.

Thomas Aldam and ſeveral others were abus'd by the Hands of the Prieſts themſelves.

8. *For* not marrying *by the* Prieſt.

The following Perſons, for being married otherwiſe than according to the Form appointed in the Directory, were impriſon'd at *York*, viz.

1654. *John Gatherick* and *Mary* his Wife, impriſoned 26 Weeks.

1655. *John Wallis* and *Margaret* his Wife, 12 Weeks.

1656. *William Ermſhaw* and *Emat* his Wife.

1657. *Simon Rider* and *Anne* his Wife were impriſon'd about a Year.

Matthew Wightman and *Suſanna* his Wife, above ſix Months.

To close our Account of this County, we shall give the Reader a Specimen of the fiery Zeal wherewith some of the Justices, Ministers and Professors there, were enflamed against the *Quakers*, by inserting in the *Appendix* a * Petition by them drawn up, to the Protector *Richard Cromwell* and the Parliament, in 1659.

* *Appendix*, No. XXII.

SECT.

SECT. XIII.

Containing the Sufferings in *NEW-ENGLAND.*

Having travers'd the Counties of *England*, and *Wales*, let us croſs the Seas to *New-England*, where we ſhall find thoſe Zealous Profeſſors, who * deſcribe themſelves, *Pious, Peaceable Proteſtants, driven by Severity to leave their Native Country, and ſeek a Refuge for their Lives and Liberties, with Freedom for the Worſhip of God, in a Wilderneſs in the Ends of the Earth*, inveſted with Power and exerciſing a Cruel Dominion over the Faith of Others; in which they appear not to us ſo inconſiſtent with themſelves as ſome have thought, becauſe when, under Oppreſſion, they pleaded for Liberty of Conſcience, they underſtood it not as the Common Right of Mankind, but as a peculiar Privilege of the Orthodox.

The firſt Order or Law for Uniformity in Religion in this Country was made in 1646, impoſing a Penalty of five Shillings per Week for not coming to hear the Eſtabliſhed Miniſters. This was long before any *Quakers* came thither, the firſt of whom were two Women, whoſe Uſage we ſhall relate in the Words of a faithfull ‖ Hiſtorian;

* *See the Introduction to* Cotton Mather's Magnalia Chriſti Americana, *printed at* London, *Anno* 1702.

‖ W. Sewell's *General Hiſtory of the* Quakers, *pag.* 155. *Edit.* 1725.

" It was in the Month called *July* of this pre-
" ſent Year (1656) when *Mary Fiſher* and *Anne*
" *Auſtin* arrived in the Road before *Boſton*, be-
" fore ever a Law was made there againſt the
" *Quakers*, and yet they were very ill treated;
" for before they came aſhore, the Deputy Go-
" vernor, *Richard Bellingham*, (the Governor
" himſelf being out of Town) ſent Officers a-
" board, who ſearched their Trunks and Cheſts,
" and took away the Books they found there,
" which were about one hundred, and carried
" them aſhore, after having commanded the
" ſaid Women to be kept Priſoners aboard; and
" the ſaid Books were by an † Order of the Coun-
" cil burnt in the Market-place by the Hang-
" man.

" Afterwards the Deputy Governor had
" them brought on ſhore, and committed them
" to Priſon by a Mittimus as *Quakers*, upon this
" Proof only, that one of them ſpeaking to him
" ſaid *Thee* inſtead of *You*: Whereupon he ſaid,
" *He needed no more*, for now he ſaw they were
" *Quakers*: And then they were ſhut up cloſe
" Priſoners, and Command was given, that
" none ſhould come to them without Leave, a
" Fine of five Pounds being laid upon any that
" ſhould otherwiſe come at, or ſpeak with them,
" though but at the Window. Their Pens, Ink
" and Paper were taken from them, and they
" not ſuffer'd to have any Candle-light in the
" Night Seaſon; nay what is more, they were
" ſtript naked, under pretence to know whether
" they were Witches, though in ſearching no
" Token was found upon them but Innocence:
" And in this Search they were ſo barbarouſly
" miſuſed,

† *Appendix* No. XXIII.

" miſuſed, that Modeſty forbids to mention it: " And that none might have Communication " with them, a Board was nail'd up before the " Window of the Goal. And ſeeing they were " not provided with Victuals, *Nicholas Upſhall*, " one who had liv'd long in *Boſton*, and was a " Member of the Church there, was ſo con- " cern'd about it (Liberty being denied to ſend " them Proviſion) that he purchas'd it of the " Goaler, at the Rate of five Shillings per Week, " leſt they ſhould have ſtarved: And after hav- " ing been about five Weeks Priſoners, † *Willi-* " *am Chicheſter*, Maſter of a Veſſel, was bound in " One hundred Pounds Bond to carry them back " to *Barbadoes*, and not to ſuffer any to ſpeak " with them, after they were put on board; and " the Goaler kept their Beds, which were " brought out of the Ship, and their Bible for " his Fees."

On the 7th Day of the Month call'd *Auguſt*, being two or three Days after the ſending away the ſaid Women, eight others of the ſame Perſwaſion, namely, *Chriſtopher Holder*, *Thomas Thurſton*, *William Brend*, *John Copeland*, *Mary Prince*, *Sarah Gibbons*, *Mary Witherhead* and *Dorothy Waugh*, arriv'd at *Boſton* from *London*, in a Ship whereof *Robert Lock* was Maſter: He would not let them go on Shore, till he had given in their Names to the Governor; whereupon Officers were ſent on board to ſearch their Boxes, Cheſts and Trunks, for Books, and to bring thoſe eight Perſons, with one *Richard Smith*, an Inhabitant

† Note, *The Maſter of the Ship who brought them thither was* Simon Kempthorne, *and he by the forementioned Order of Council inſerted in the Appendix* No. XXIII. *was to be bound to carry them back; but 'tis probable he agreed with another Ship-Maſter to do it.*

" It was in the Month called *July* of this pre-
" ſent Year (1656) when *Mary Fiſher* and *Anne*
" *Auſtin* arrived in the Road before *Boſton*, be-
" fore ever a Law was made there againſt the
" *Quakers*, and yet they were very ill treated;
" for before they came aſhore, the Deputy Go-
" vernor, *Richard Bellingham*, (the Governor
" himſelf being out of Town) ſent Officers a-
" board, who ſearched their Trunks and Cheſts,
" and took away the Books they found there,
" which were about one hundred, and carried
" them aſhore, after having commanded the
" ſaid Women to be kept Priſoners aboard; and
" the ſaid Books were by an † Order of the Coun-
" cil burnt in the Market-place by the Hang-
" man.

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" them brought on ſhore, and committed them
" to Priſon by a Mittimus as *Quakers*, upon this
" Proof only, that one of them ſpeaking to him
" ſaid *Thee* inſtead of *You*: Whereupon he ſaid,
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" none ſhould come to them without Leave, a
" Fine of five Pounds being laid upon any that
" ſhould otherwiſe come at, or ſpeak with them,
" though but at the Window. Their Pens, Ink
" and Paper were taken from them, and they
" not ſuffer'd to have any Candle-light in the
" Night Seaſon; nay what is more, they were
" ſtript naked, under pretence to know whether
" they were Witches, though in ſearching no
" Token was found upon them but Innocence:
" And in this Search they were ſo barbarouſly
" miſuſed,

† *Appendix* No. XXIII.

"misused, that Modesty forbids to mention it: "And that none might have Communication "with them, a Board was nail'd up before the "Window of the Goal. And seeing they were "not provided with Victuals, *Nicholas Upshall*, "one who had liv'd long in *Boston*, and was a "Member of the Church there, was so con-"cern'd about it (Liberty being denied to send "them Provision) that he purchas'd it of the "Goaler, at the Rate of five Shillings per Week, "lest they should have starved: And after hav-"ing been about five Weeks Prisoners, † *Willi-*"*am Chichester*, Master of a Vessel, was bound in "One hundred Pounds Bond to carry them back "to *Barbadoes*, and not to suffer any to speak "with them, after they were put on board; and "the Goaler kept their Beds, which were "brought out of the Ship, and their Bible for "his Fees."

On the 7th Day of the Month call'd *August*, being two or three Days after the sending away the said Women, eight others of the same Persuasion, namely, *Christopher Holder*, *Thomas Thurston*, *William Brend*, *John Copeland*, *Mary Prince*, *Sarah Gibbons*, *Mary Witherhead* and *Dorothy Waugh*, arriv'd at *Boston* from *London*, in a Ship whereof *Robert Lock* was Master: He would not let them go on Shore, till he had given in their Names to the Governor; whereupon Officers were sent on board to search their Boxes, Chests and Trunks, for Books, and to bring those eight Persons, with one *Richard Smith*, an Inhabitant

† Note, *The Master of the Ship who brought them thither was* Simon Kempthorne, *and he by the forementioned Order of Council inserted in the Appendix* No. XXIII. *was to be bound to carry them back; but 'tis probable he agreed with another Ship-Master to do it.*

bitant of *Long Iſland*, before the Court then ſitting at *Boſton*; after ſome Examination, they were ſentenc'd to Baniſhment, and to be kept in Priſon till they might be ſent back whence they came by the ſame Ship; the Maſter whereof was requir'd to give Security to carry them back at his own Charge, which he refuſing, was ſent to Priſon, but after ſome Days Confinement, fearing the Loſs of his Voyage, complied. They were kept in Priſon about eleven Weeks, during which Time ſeveral ſtrict † Orders were ſent to the Goaler concerning them: On the 21ſt of *October* they were violently forced again on Shipboard, purſuant to an ‖ Order of Council, and another * Order was iſſued for a Diſtreſs on the Goods of ſome of them for the Goaler's Fees.

The ſending away theſe ¶ eight Perſons, was by a *Poſt Facto* †† Law, *prohibiting all Maſters of Ships from bringing* Quakers, *or themſelves from coming into that Juriſdiction*, which Law was proclaim'd at *Boſton* but the Day before they were put on Shipboard. As for *Richard Smith*, he was detain'd in Priſon ſome Weeks longer, and then ſent away by Sea to *Long-Iſland*.

When

† *Appendix* No. XXIV. ‖ No. XXV. * No. XXVI.

¶ *One of theſe* Thomas Thurſtone, *being mov'd in Spirit to go thither again, ſame Time after, went with* Joſiah Coale *from* England *to* Virginia, *from whence they, with one* Thomas Chapman, *travelled ſeveral hundred Miles on Foot, through vaſt Wilderneſſes and Woods, and ſo at length came into* New-England, *to the Aſtoniſhment of their Perſecutors, to whom their Paſſage ſeemed impoſſible, that Way having been accounted unpaſſable for others than the* Indians, *many of whom in thoſe Parts are warlike Men; who behav'd themſelves well towards theſe Travellers: Yet was their Journey very hard, for they had not only Hunger and Cold to encounter with, (it being Winter-Time) but they were alſo in danger of being devoured by wild Beaſts, or of periſhing in unknown Marſhes and Bogs: Inſomuch that a more than human Power was manifeſted in their Preſervation.* *See* Sewell's *Hiſtory of the* Quakers, *page* 364, 365.

†† *Appendix* No. XXVII.

When the aforesaid Law was publish'd at the Door of *Nicholas Upshall* above mentioned, the good Old Man, griev'd in Spirit, publickly testified against it; and being therefore sent for the next Morning to the General Court, told them, *That the Prosecution of this Law would be a Forerunner of a Judgment upon their Country, and therefore in the Tenderness and Love which he bare to the People and Country, desir'd them to take heed what they did, lest they were found Fighters against God.* But this was taken so ill, that though he was a Man of their Church, and of good Repute as a Man of an unblameable Conversation, they fin'd him twenty Pounds, and three Pounds more for not coming to Church; and next they banish'd him out of their Jurisdiction: This Fine was exacted so severely, that *Endicott* said, *I'll not bate him one Groat*; though a weakly old Man, yet they allow'd him but one Month's Space for his Removal, so that he was forced to depart in Winter.

Coming at length to *Rhoad-Island*, he met an *Indian* Prince, who having understood how he had been dealt with, behav'd himself very kindly, and told him, *If he would live with him, he would make him a warm House*; and farther said, *What a God have the* English, *who deal so with one another about their God*, for it seems *Upshall* was already look'd on as one departing from their Church-Membership.

Some of those sent back to *England* found themselves under a Necessity of returning the next Year, being firmly perswaded that the Lord had called them to bear Testimony to his Truth in those Parts, and having a full Assurance of Faith, that he would support them by his Power, through whatsoever Afflictions and Tribulations he should be pleas'd to exercise them

them with: Several others of their Brethren, under the like Concern and Confidence, accompanied them. So that in the Year 1657, there went over in a Ship procur'd by *Gerard Roberts*, a *London* Merchant of their Perſwaſion, for others dreading the Penalty of the Law, would not carry them, theſe ten Perſons, viz. *Chriſtopher Holder*, *Robert Hodgſhon*, *John Copeland*, *Humphry Norton*, *Richard Dowdney*, *William Robinſon*, *Sarah Gibbons*, *Mary Clark*, *Mary Witherhead* and *Dorothy Waugh*. Theſe landed in the Beginning of the Month called *Auguſt*, 1657, at a Plantation of the *Dutch*, called *New Amſterdam*: Where *Mary Witherhead* and *Dorothy Waugh* declaring Truth in the Streets, were apprehended, and caſt into miry Dungeons apart from one another: Having lain there among Vermin eight Days, they were taken out, and having their Hands tied, were put into a Boat, and ſent away to *Rhode-Iſland*.

Robert Hodgſhon paſſed through ſome other Towns to *Hamſtead*, where he had a Meeting with ſeveral of his Friends that dwelt there; the inhumane Sufferings he underwent, we ſhall tranſcribe from the aforeſaid † Hiſtory.

" As he was walking in an Orchard, an Offi-
" cer came and took hold of him, and brought
" him before one *Gilderſleeve*, an *Engliſhman*,
" and a Magiſtrate there, who committed him
" to Priſon, and rode to the *Dutch* Governor to
" acquaint him therewith; and coming back
" with a Guard of Muſquetiers, the Fiſcal ſearch-
" ed the Priſoner, and took away his Knife and
" Papers, and Bible, and pinion'd him, and
" kept

† Sewell's *Hiſtory of the* Quakers *page* 217. Edit. 1725.

" kept him ſo all Night, and the next Day, " and making Enquiry after thoſe that had en- " tertained him, he took into Cuſtody two Wo- " men on that Occaſion, one of which had two " ſmall Children, the one yet ſucking at her " Breaſt: Then they got a Cart and carried the " Women away in it, and *Robert* was faſtened " to the hinder Part of the Cart pinion'd, and " ſo drawn through the Woods in the Night- " Seaſon, whereby he was much torn and abu- " ſed; and being come to *New Amſterdam*, now " *New-York*, he was looſed and led by a Rope, " with which he had been faſtned to the Cart, to " the Dungeon, a filthy Place, full of Vermin; " and the two Women were carried to another " Place: Some Time after he was examined, " there being one Captain *Willett* of *Plymouth*, " who had much incenſed the Governor againſt " him, who before had been moderate; the " Concluſion was, that a Sentence was read in " *Dutch* to *Robert* to this Effect, *That he was to* " *work two Years at the Wheelbarrow with a Ne-* " *gro, or pay, or cauſe to be paid* 600 *Gilders.* " To this he attempted to make his Defence in " a ſober Way, but was not ſuffered to ſpeak, " and ſent to the Dungeon again, where no *En-* " *gliſh* were ſuffered to come to him: After " ſome Days he was taken and pinioned, and " being ſet with his Face toward the Court " Chamber, his Hat was taken off, and another " Sentence read to him in *Dutch*, which he did " not underſtand, but that it diſpleaſed many of " that Nation, did appear by the ſhaking of " their Heads; then he was caſt again into the " Dungeon, where he was kept ſome Days; at " length betimes in the Morning he was haled " out, and chained to a Wheelbarrow, and " commanded to work, to which he anſwered, " *He*

" *He was never brought up nor us'd to ſuch a Work.*
" Upon which they made a Negro take a pitch-
" ed Rope, nigh four Inches about, and to
" beat him, who did ſo till *Robert* fell down;
" then they took him up again, and cauſed the
" Negro to beat him with the ſaid Rope until
" he fell down the ſecond Time, and it was be-
" lieved he received above an hundred Blows.
" Thus he was kept all that Day in the Heat of
" the Sun, chained to the Wheelbarrow, and his
" Body being much bruiſed and ſwell'd with the
" Blows, and he kept without Food, grew very
" faint, and ſat upon the Ground with his Mind
" retired to the Lord; and reſigned to his Will,
" whereby he found himſelf ſupported: At
" Night he was lockt up again in the Dungeon,
" and the next Morning he was chain'd again
" to the Wheelbarrow, and a Centinel ſet over
" him, that none might come ſo much as to
" ſpeak with him; on the third Day he was had
" forth, and chain'd in like manner, and no
" wonder that he ſtill refus'd to work, for be-
" ſides the Unreaſonableneſs of requiring ſuch a
" ſervile Work of him who had committed no
" Evil, he was not in a Condition to perform
" it, being made altogether unable by the cruel
" Blows given him; in this Weakneſs he was
" brought before the Governor, who demanded
" him to work, otherwiſe, he ſaid he ſhould be
" whipt every Day. *Robert* aſked him, *What*
" *Law he had broken?* and called for his Accu-
" ſers, that he might know his Tranſgreſſion,
" but inſtead of an Anſwer he was chain'd to the
" Wheelbarrow again, and threatned, that if
" he ſpoke to any one, he ſhould be puniſhed
" worſe; yet he did not forbear to ſpeak to
" ſome that came to him, ſo as he thought meet
" and convenient: Then ſeeing they could not

" keep

" keep him ſilent, they put him into the Dun-
" geon again, and kept him there cloſe ſeveral
" Days, and two Nights; one Day and an half
" of it, without Bread or Water.

" After this he was brought very early in the
" Morning into a private Room, and ſtript to
" the Waſte, and hung up by the Hands, and
" a great Log of Wood tied to his Feet, ſo that
" he could not turn his Body; and then a
" ſtrong Negro was ſet to whip him with Rods,
" who laid many Stripes upon him, which cut
" his Fleſh very much; then he was let down a-
" gain, and put into the Dungeon as before, and
" none ſuffered to come to him: Two Days af-
" ter he was had forth again and hung up as be-
" fore, and many more Stripes were laid upon
" him by another Negro, he almoſt fainting,
" and not knowing but his Life might be taken
" away, deſired that ſome *Engliſh* might be ſuf-
" fered to come to him, which was granted, ſo
" an *Engliſh* Woman came and waſhed his
" Stripes, finding him brought ſo low, that ſhe
" thought he would not live till the next Morn-
" ing; and ſhe telling this to her Huſband, it
" made ſuch an Impreſſion upon him, that he
" went to the *Fiſcall* and proffered him a fat Ox,
" to ſuffer *Robert* to be at his Houſe until he was
" well again, but the *Fiſcall* would not permit
" this unleſs the whole Fine were paid: And
" though there were ſome that would willingly
" have paid the Fine for him, yet he could not
" conſent to it; but within three Days after he
" had been thus whipt, he was made whole, and
" ſtrong as before, and was free to labour, that
" he might not be burthenſome to any: † Some
" others

† John Tilton, Joan Chatterton, Henry Townſend, Tobias Peak, Edward Hart.

" others of thoſe called *Quakers* who came thi-
" ther from *New-England* to enjoy Liberty of
" Conſcience, met alſo with hard Meaſure from
" the *Dutch* Governor, inſtigated by the ſaid
" Captain *Willett*. *Robert* now, though guilt-
" leſs, being kept like a Slave to hard Work,
" it rais'd Compaſſion in many; and the Gover-
" nor's Siſter, who was much affected with his
" Sufferings, became inſtrumental in obtaining
" his Liberty; for ſhe ſo plied her Brother, that
" he at length ſet him free without paying one
" Penny, or any Body for him, by which the
" Governor ſhewed, that though he had been
" too eaſily wrought upon to commit Evil, yet
" he was not come near to that height of Malice
" as the *New-England* Perſecutors, who increas'd
" in Hardheartedneſs, and became inur'd to
" Cruelty, as the following Inſtances too plainly
" ſhew.

" We have ſeen before, that a Law was made
" there to prevent the *Quakers* coming into that
" Country. The firſt that came after that
" were † *Anne Burden* a Widow, whoſe Buſineſs
" was to gather up ſome Debts in the Country,
" that were due to her, and *Mary Dyer* from
" *Rhode-Iſland*, who before her Coming knew
" nothing of what had been done there concern-
" ing the *Quakers*. They were both impriſoned,
" which *William Dyer*, *Mary*'s Huſband, hear-
" ing, came from *Rhode-Iſland*, and did not get
" her releaſed without a great deal of Pains, be-
" coming bound in a great Penalty not to lodge
" her in any Town of that Colony, nor to per-
" mit

† *This* Anne Burden *was an inoffenſive Woman, no Preacher, and ſo free from Blame, that when* Bellingham *the Deputy Governor examin'd and could find no fault in her, he ſaid,* She was a plain *Quaker*, and muſt abide their Law.

" mit any to ſpeak with her: An evident Token
" that he was not of the Society of *Quakers*, ſo
" called, for otherwiſe he would not have en-
" tred into ſuch a Bond; but then, without que-
" ſtion, he would alſo have been clapt up in
" Priſon. As for *Anne Burden*, ſhe was kept in
" Priſon, though ſick, about a quarter of a
" Year. Whilſt ſhe was in this Reſtraint, ſome
" tender hearted People had procured of her
" Debts to the Value of about thirty Pounds in
" Goods, and when ſhe at length was to be ſent
" away, ſhe deſired that ſhe might have Liberty
" to paſs to *England* by *Barbadoes*, becauſe her
" Goods were not fit for *England*. Now how
" reaſonable ſoever this Requeſt was, yet a Ma-
" ſter of a Ship was compell'd to carry her to
" *England* without her Goods, for which ſhe
" came there, except to the Value of about ſix
" Shillings, which an honeſt Man ſent her upon
" an old Account. And when the Maſter of
" the Ship aſked who ſhould pay for her Paſ-
" ſage, the Magiſtrates bid him take ſo much of
" her Goods as would anſwer it. But he was
" too honeſt ſo to do, being perſwaded that ſhe
" would not let him be a Loſer, though he
" could not compel her to pay, ſince ſhe went
" not of her own Will: Yet for all that ſhe
" paid him at *London*. After ſhe was gone,
" when he that had the firſt Truſt from her Huſ-
" band, was to convey her Goods to *Barbadoes*,
" thoſe rapacious People ſtopt to the Value of
" ſix Pounds ten Shillings for her Paſſage, for
" which they paid nothing, and ſeven Shillings
" for Boat-hire to carry her on Ship-board,
" though the Maſter proffer'd the Governor to
" carry her in his own Boat, but that was not
" allowed, ſhe being ſent with the Hangman in
" a Boat that was preſs'd: Beſides, they took

" to the Value of fourteen Shillings for the Goa-
" ler, to whom ſhe ow'd nothing. Now, tho'
" this Widow had made ſuch a great Voyage,
" to get ſomething of what was due to her, to
" relieve her and her fatherleſs Children, yet af-
" ter three Years ſhe had nothing of it come to
" her Hands: And whether ſhe got any thing
" ſince I never underſtood.

" The next of the *Quakers* that came to *Boſton*,
" was *Mary Clark*, who having left her Huſ-
" band *John Clark*, a Merchant-Taylor, with
" her Children, at *London*, came thither to warn
" theſe Perſecutors to deſiſt from their Iniquity:
" But after ſhe had delivered her Meſſage, ſhe
" was unmercifully rewarded with twenty Stripes
" of a Whip with three Cords, on her naked
" Back, and detained Priſoner about twelve
" Weeks in the Winter-ſeaſon. The Cords of
" theſe Whips were commonly as thick as a
" Man's little Finger, having each ſome Knots
" at the End, and the Stick ſometimes was ſo
" long, that the Hangman made Uſe of both
" his Hands to ſtrike the harder.

" The next that came were *Chriſtopher Holder*
" and *John Copeland*, who had been baniſhed be-
" fore, and coming to *Salem* a Town in the ſame
" Colony, *Holder* ſpoke a few Words in their
" Meeting after the Prieſt had done, but was ha-
" led back by the Hair of his Head, and a
" Glove and Handkerchief thruſt into his
" Mouth, and ſo turn'd out with his Companion,
" and next Day had to *Boſton*, where each of
" them received thirty Stripes with a knotted
" Whip of three Cords, the Hangman meaſur-
" ing his Ground, and fetching his Strokes with
" the greateſt Strength he could; which ſo cru-
" elly cut their Fleſh, that a Woman ſeeing it,
" fell down as dead. Then they were lockt up

" in

" in Priſon, and the Goaler kept them 3 Days " without any Food, not giving them ſo much " as a Draught of Water; and ſo cloſe, that " none might come to ſpeak with them, lying " on the Boards without Bed or Straw: Thus " they were kept nine Weeks Priſoners without " Fire in the cold Winter-ſeaſon. And *Samuel* " *Shattock* of *Salem*, who endeavoured to ſtop the " thruſting of the Glove and Handkerchief into " *Holder*'s Mouth, leſt it ſhould have choaked " him, was alſo carried to *Boſton* and there im- " priſoned, till he had given Bond for twenty " Pounds to anſwer it at the next Court, and not " to come at any Meeting of the *Quakers*.

" The Career of this Cruelty did not ſtop " here; for *Laurence Southick* and his Wife *Caſ-* " *ſandra*, Members of the publick Church at " *Salem*, and an ancient and grave Couple, hav- " ing entertained † *C. Holder* and *J. Copeland*, " were committed to Priſon and ſent to *Boſton*, " where *Laurence* being releaſed, his Wife was " kept ſeven Weeks, and then fined forty Shil- " lings for owning a Paper of Exhortation writ- " ten by the aforeſaid *Holder* and *Copeland*.

" The next that came from *England*, as being " under a Neceſſity from the Lord to come to " this Land of Perſecution, was *Richard Dowd-* " *ney*, who was apprehended at *Dedham*, and " brought to *Boſton*, having never before been " in that Country; yet was he not ſpared for " all that, but thirty Stripes were alſo given him " in like manner as the former: And after 20 " Days Impriſonment he was ſent away with *Hol-* " *der* and *Copeland*, after having been threatned

† Note. *They had this Year added to their former Law, a Clauſe for impriſoning all ſuch as ſhould entertain any* Quaker *or* Quakers; *See the Appendix* No. XXVIII.

" with † cutting off their Ears, if they returned. " Theſe cruel Dealings ſo affected many Inhabitants, that ſome withdrew from the publick " Aſſemblies, and meeting by themſelves quietly on the firſt Days of the Week, were " fined five Shillings per Week and committed " to Priſon. The firſt whoſe Lot this was, were " the aforeſaid *Laurence* and *Caſſandra Southick*, " and their Son *Joſiah*, who being carried to " *Boſton*, were all of them, notwithſtanding the " old Age of the Two, ſent to the Houſe of " Correction, and whipt with Cords, as thoſe " before, in the coldeſt Seaſon of the Year, and " had taken from them to the Value of four " Pounds thirteen Shillings, for not coming to " Church.

For the ſame Cauſe of Abſenting from the pubblick Worſhip, *Edward Harnet*, aged about ſixty nine Years, and his Wife about ſeventy three, and another aged Family, had taken from them thirty ſeven Shillings, without Regard to their Circumſtances, which were but mean, or their Age, which might have mov'd Compaſſion.

We are now come to the Year 1658, wherein the inhumane Perſecutors found much Buſineſs; for the Seeds of the Blood of the Saints already ſhed by cruel Whippings began to fructify apace, the Growth of which they in vain attempted to hinder, by a Continuance of their Cruelties without Regard of Age or Sex.

" *William Shattock* a Shoemaker at *Boſton*, be- " ing on a firſt Day of the Week found in his " own Houſe, inſtead of coming to the publick " Worſhip,

† *See the ſame additional Order in the Appendix*, No. XXVIII.

" Worſhip, was haled to the Houſe of Correc-
" tion, where, at his firſt Entrance, he was cru-
" elly whipt, and then kept to work, while his
" Wife and innocent Children were in Want be-
" cauſe of his Abſence. In the mean Time, the
" Deputy Governor, *Richard Bellingham*, did
" not ſtick to ſay to *William*'s Wife, that ſince
" he was poor and could not pay five Shillings a
" Week for not coming to Church, they would
" continue him in Priſon. Thus was verified
" that Saying of *Solomon*, *Cruel are the Mercies of*
" *the Wicked*. *Bellingham* alſo endeavoured to
" perſwade this Woman, that what her Huſ-
" band had done, was to be rid of her, and there-
" fore advis'd her to diſown him.

" Two Women, named *Sarah Gibbons*, and
" *Dorothy Waugh*, being come to *Boſton*, and
" having in the publick Meeting-Place, after
" the Lecture was ended, ſpoken a few Words,
" were brought to the Houſe of Correction, and
" three Days before their being whipt, and
" three Days after, were kept from Victuals,
" though they had offer'd to pay for them. And
" when *Sarah* afterward aſked the Governor,
" *John Endicott*, *Whither this was Juſtice or Equi-*
" *ty*? Adding, *That by this all might ſee that*
" *God was with them, that they were thus pre-*
" *ſerv'd without Food, and if they periſh'd, their*
" *Blood would fall heavy on thoſe that were the*
" *Occaſion thereof*. He anſwer'd, *That he mat-*
" *ter'd not*.

" Not long after, *Horred Gardner*, an Inha-
" bitant of *Newport* in *Rhode-Iſland*, came with
" her ſucking Babe, and a Girl to carry it, to
" *Weymouth*, from whence, for being a *Quaker*,
" ſhe was hurried to *Boſton*, where both ſhe, and

" the * Girl, were whipt with a three corded " knotted Whip; after whipping, the Woman " kneeled down, and prayed the Lord to for- " give thoſe Perſecutors, which ſo reached a " Woman that ſtood by, that ſhe ſaid, *Surely* " *ſhe could not have done this, if it had not been by* " *the Spirit of the Lord.*

On the 20th of the Month call'd *May* this Year, a †Law was made to fine every *Quaker* for meeting ten Shillings, and every Preacher among them five Pounds.

About this Time *Thomas Harris* from *Rhode-Iſland* came to *Boſton*, and in the publick Meeting-place there, after the Prieſt had ended, *warned the People of the dreadfull terrible Day of the Lord God, which was coming upon that Town and Country.* He was preſently hal'd out by the Hair of his Head, and had before the Magiſtrates, who ſent him to Priſon, where he was ſhut up in a cloſe Room and none ſuffer'd to come at him: Next Day he was cruelly whipt, and then ſhut up 11 Days more, 5 of which he was kept without Bread, becauſe he refus'd to work for the Goaler, and had probably been ſtarv'd, had not ſome People after that by Night privately convey'd ſome Food to him at a Window. Being extream weak with long Faſting, and the Torture of cruel Whipping, a few Days after the Goaler again requir'd him to work, which he refuſing, he gave his weak and faint Body 22 Blows with a pitched Rope; and ſome Days after that gave him 15 cruel Stripes more with a threefold corded Whip knotted as aforeſaid.

" In

* Mary Staunton.

† *Appendix* No. XXIX.

" In the latter part of the 5th Month called " *July*, this Year, *William Brend* and *William* " *Leddra*, having been at *Salem* came to *New-* " *berry*, where at the Houſe of *Robert Adams*, " they had a Conference with the Prieſt in the " Preſence of one Captain *Geriſh*, who had pro- " mis'd that they ſhould not ſuffer. But after " the Conference was ended, the Captain would " not let them go, but on Promiſe preſently to " depart the Town; which being loth to com- " ply with, as they were on their Way, they " were ſent for back, and Captain *Geriſh* riding " after them, commanded them to return, which " they refuſing, he compelled them thereunto, " and ſent them with a Conſtable to *Salem*, where " being brought before the Magiſtrates, they " were aſk'd, *Whether they were* Quakers? They " anſwered, *That they were ſuch that were in ſcorn* " *called ſo.* Next it was objected to them, that " they maintain'd dangerous Errors, they aſk- " ing what theſe were, it was told them, *That* " *they not only denied that Chriſt at* Jeruſalem *had* " *ſuffered on the Croſs, but that they alſo denied the* " *Holy Scriptures.* They boldly contradicted " this, and ſaid, *They own'd no other Jeſus, but he* " *that had ſuffered Death at* Jeruſalem, and that " they alſo owned the Scriptures.

" Now although nothing could be objected a- " gainſt this, yet they were carried to the Houſe " of Correction, as ſuch who, according to the " Law made at *Boſton*, might not come into " thoſe Parts. Some Days after they were car- " ried to *Boſton*, where in the next Month they " were brought into the Houſe of Correction to " work there: But they unwilling to ſubmit " thereto, the Goaler, who ſought his Profit " from the Work of his Priſoners, would not " give them Victuals, though they offered to

" pay for it, but told them, *It was not their* " *Money, but their Labour, he desired*; thus he " kept them five Days without Food, and then " with a three corded Whip gave them twenty " Blows. An Hour after he told them, *They* " *might go out, if they would pay the Marshal that* " *was to lead them out of the Country.* They, judg- " ing it very unreasonable to pay Money for " being banished, refused this, but yet said, " *That if the Prison Door was set open, they would* " *go away.*

" The next Day, the Goaler came to *William* " *Brend*, a Man in Years, and put him in Irons, " Neck and Heels so close together, that there " was no more Room left between each, than " for the Lock that fastened them. Thus he " kept him from five in the Morning, till after " nine at Night, being the Space of 16 Hours: " The next Morning he brought him to the " Mill to work, but *Brend* refusing, the Goa- " ler took a pitcht Rope about an Inch thick, " and gave him twenty Blows over his Back and " Arms, with as much Force as he could, so " that the Rope untwisted, and then going a- " way, he came again with another Rope that " was thicker and stronger, and told *Brend*, " *That he would cause him to bow to the Law of* " *the Country, and make him work.* *Brend* judg- " ed this not only unreasonable in the highest " Degree, since he had committed no Evil; but " he was altogether unable to work, having " been kept five Days without eating, and " whipt also, and now thus unmercifully beaten " with a Rope; but this inhumane Goaler re- " lented not, but began to beat anew with his " pitched Rope on his bruised Body, and foam- " ing at his Mouth like a Madman, with Vio- " lence laid fourscore and seventeen more Blows

" on

" on him, as other Priſoners, that beheld it with " Compaſſion, have told; and if his Strength " and his Rope had not failed him, he would " have laid on more; he threatned alſo the next " Morning to give him as many Blows more. " But an higher Power, who ſets Limits even to " the raging Sea, and hath ſaid, *Hitherto ſhalt* " *thou come, but no farther*, alſo limited this " butcherly Fellow, who was yet impudently " ſtout enough to ſay his Morning Prayer. To " what a moſt terrible Condition theſe Blows " brought the Body of *Brend* (who becauſe of " the great Heat of the Weather, had nothing " but a Serge Caſſock upon his Shirt) may eaſily " be conceived; his Back and Arms were bruiſ- " ed and black, and the Blood hanging as in " Bags under his Arms, and ſo into one was his " Fleſh beaten, that the Sign of a particular " Blow could not be ſeen, for all was become a " Jelly. His Body being thus cruelly tortured, " he lay down upon the Boards, ſo extreamly " weakned, that the natural Parts decaying, " and Strength quite failing, his Body turned " cold: There ſeemed as it were a Struggle be- " tween Life and Death, his Senſes were ſtop- " ped, and he had for ſome Time neither Seeing, " Feeling nor Hearing: Till at length, a divine " Power prevailing, Life broke through Death, " and the Breath of the Lord was breathed into " his Noſtrils.

" Now the Noiſe of this Cruelty ſpread a- " mong the People in the Town, and cauſed " ſuch a Cry, that the Governor ſent his Surge- " on to the Priſon to ſee what might be done: " But the Surgeon found the Body of *Brend* in " ſuch a deplorable Condition, that, as one " without hopes, he ſaid, *His Fleſh would rot* " *from off his Bones, e'er the bruiſed Parts would*

" *be*

" *be brought to digeſt.* This ſo exaſperated the " People, that the Magiſtrates, to prevent a " Tumult, ſet up a Paper on their Meeting-houſe " Door, and up and down the Streets, as it " were to ſhew their Diſlike of this abominable " and moſt barbarous Cruelty, and ſaid, the " Goaler ſhould be dealt withal at next Court. " But this Paper was ſoon taken down again by " the Inſtigation of the High Prieſt *John Norton*, " who (having from the Beginning been a fierce " Promoter of the Perſecution) now did not " ſtick to ſay, W. Brend *endeavoured to beat our* " *Goſpel Ordinances black and blue, if he then be* " *beaten black and blue, it is but juſt upon him; and* " *I will appear in his Behalf that did ſo.* It is " therefore not much to be wonder'd at, that " theſe preciſe and bigotted Magiſtrates, who " would be looked upon to be eminent for Pie- " ty, were ſo cruel in perſecuting, ſince their " chief Teacher thus wickedly encouraged them " to it.

" In the mean while, it pleaſed God, even " miraculouſly to heal *W. Brend*, and to keep " him alive: But as if the Hearts of theſe Perſe- " cutors were more hardened thereby, to ſhew " themſelves obedient Followers of their Teach- " er, they made an Order, that the Goaler, if " the *Quakers*, that were in his Cuſtody, refuſed " to work, ſhould whip them twice a Week, " the firſt Time with ten Laſhes, the next time " with fifteen, and ſo at each Time with three " more, till they would work. This was per- " form'd upon *William Leddra*, *Thomas Harris*, " *Humphry Norton* and *John Rouſe*, the two lat- " ter of whom came to *Boſton* on the Day when " *W. Brend* was ſo cruelly us'd and laid for " dead; and the ſaid *Humphry Norton* on a Lec- " ture-day, went to the publick Meeting-houſe,

" and

" and when the Prieſt had done ſtood up and " ſaid, *Verily this is a Sacrifice which the Lord* " *God accepts not, for whilſt with the ſame Spirit* " *that ye ſin, ye preach and pray and ſing, that Sa-* " *crifice is an Abomination to the Lord,* for which he " was committed to Priſon & whipt as aforeſaid.

About this Time was a Meeting at the Houſe of *Nicholas Phelps*, about five Miles from *Salem*, in the Woods; whither one *Butter* a Commiſſioner, and a violent Perſecutor came, and taking Notice who were preſent, ſome Days after cauſed *Samuel Shattock*, *Laurence Southick*, *Caſſandra* his Wife, *Joſiah* their Son, *Samuel Gaſkin* and *Joſhua Buffum*, to be apprehended; they were kept Priſoners in a Neighbour's Houſe two Days, and then had before the Magiſtrates, when one of them aſking, " *How they might know a* " Quaker? *Simon Broadſtreet*, one of the Magi- " ſtrates, anſwered, *Thou art one, for coming in* " *with thy Hat on.* Which made the other re- " ply, *It was an horrible Thing to make ſuch cruel* " *Laws, to whip and cut off Ears, and bore thro'* " *the Tongue, for not putting off the Hat.* Then " one of the Bench ſaid, *That the* Quakers *held* " *forth Blaſphemies at their Meetings:* To which " one of the other deſired, *To make ſuch a Thing* " *appear if it were ſo, that they might be convinced:* " And farther, *That they ſhould do well to ſend* " *ſome to their Meetings, that they might hear and* " *give Account of what was done and ſpoken there,* " *and not conclude of a Thing they knew not.* But " ſaid Major General *Deniſon*, *If ye meet together* " *and ſay any thing, we may conclude that ye ſpeak* " *Blaſphemy.* A very ſtrange Syllogiſm indeed. " No better (to prove Perſecution lawful) was " the Argument of *Charles Chanſey*, chief Teach- " er of the Univerſity, who in a Sermon at " *Boſton* argued thus, *Suppoſe you ſhould catch ſix*

" *Wolves*

" *Wolves in a Trap, and ye cannot prove that they* " *killed either Sheep or Lambs, and now ye have* " *them they will neither bark nor bite, yet they have* " *the plain Marks of Wolves, and therefore you* " *knock them down.* A baſe Expreſſion, thus to " compare Man to a Beaſt; for God ſaid in plain " Terms to *Noah, Whoſo ſheddeth Man's Blood,* " *by Man ſhall his Blood be ſhed.* But the Perſe- " cutors thought there was Streſs enough in it to " call the *Quakers* Wolves, and to make one " paſs for a *Quaker*, they counted it a ſufficient " Proof, when they ſaw he did not put off his " Hat to Men: *Knock him down, 'tis a Wolf.*" After Examination, the ſix aforeſaid were ſent to *Boſton* as Felons and Murderers, and there put into the Houſe of Correction, and kept cloſe in the Heat of Summer, from their Huſbandry and Tillage; after three Weeks, they repreſented to the Court their Caſe in a † Letter, ſavouring of a meek and Chriſtian Spirit; after which, two of them, viz. *Samuel Shattock* and *Joſhua Buffum*, were releaſed, but the others continued from their Families and Employment, the chief Time of the Year, to their exceeding Detriment.

Nicholas Phelps, at whoſe Houſe the ſaid Meeting was, being preſented at the Court, for appearing with his Hat on was ſent to *Ipſwich* Goal, where he was diverſe Times unmercifully whipt, though he was a weakly Man and crooked, yet that mov'd no Compaſſion in the Perſecutors: He was kept there during the Time of his Harveſt to his great Loſs.

" At *Salem* twelve Perſons were fin'd forty " Pounds nineteen Shillings for not coming to " Church; and of others much Money was ex- " torted,

† *Appendix*, No. XXX.

" torted, becauſe their Wives abſented them-
" ſelves from the publick Worſhip. *William*
" *Marſton* of *Hampton*, was fined ten Pounds
" for two Books found in his Houſe, *viz.* John
" Lilburn's *Reſurrection*, and W. Dewſberry's
" *Mighty Day of the Lord.* Thus theſe People
" did whatever they would, without any Regard
" to the Laws in Old *England*: And when once
" ſome Priſoners appealed to it, the Governor
" *John Endicott*, and his Deputy *Bellingham*,
" cry'd, *No Appeal to* England, *No Appeal to*
" England! And they ſeem'd to fear nothing
" for what they did to the *Quakers*, according
" to what Major General *Deniſon* ſaid in open
" Court: *This Year you'll go and complain to the*
" *Parliament, the next Year they'll ſend ſome to*
" *ſee how Things go; and in the third Year the Go-*
" *vernment will be changed.* Now they not at all
" caring for Old *England*, denied alſo the Priſo-
" ners their Requeſt of being tried according to
" the Laws of that Realm by a Jury. And the
" Rulers dealing thus arbitrarily, the Goaler of
" the Houſe of Correction did the like; for
" when ſome of his Priſoners ſhewed themſelves
" not unwilling to work, provided that their
" Families ſhould have ſomething of the Gain;
" he would not allow them that, unleſs they
" paid him Eightpence for every Twelvepence
" gain: And when they refuſed this, the Whip-
" ping-Poſt was his Refuge.

" But to go on: In the foregoing Year men-
" tion was made of *John Copeland*, and *Chriſto-*
" *pher Holder*; theſe coming in the 6th Month
" to *Dedham*, lodged there one Night, but the
" next Day were taken up by a Conſtable and
" carried to *Boſton*, where being brought before
" the Governor, he ſaid in a Rage, *Ye ſhall be*
" *ſure to have your Ears cut off.* Not long after

" *John*

" *John Rouſe* came again to *Boſton*, but was " ſhortly after taken and committed to Priſon. " On the 10th of *September*, he with *Holder* and " *Copeland* were brought before the Magiſtrates " in the Court, where the Deputy Governor " told them, *That they, in Contempt of the Magi-* " *ſtrates and Miniſters, being come there again to ſe-* " *duce the People, might know, that whatever be-* " *fell them, whether the Loſs of their Ears, or of* " *their Lives, their Blood would be upon their own* " *Heads:* They denied this, and ſaid, *That the* " *Lord had ſent them thither.* Governor *Endi-* " *cott* ſaid, *You are greater Enemies to us, than* " *thoſe that come openly; ſince under pretence of* " *Peace, you come to poiſon the People.* Being " aſk'd for Proof that the Lord had ſent them, " they replied, *That it was ſome kind of Proof* " *the Lord had ſent them, becauſe they met with* " *ſuch an Entertainment as Chriſt told his Diſciples* " *would be mete to them for his Name's Sake,* viz. " *Whipping,* &c. To this Major General *Deni-* " *ſon* ſaid, *Then when Malefactors are whipt,* " *they ſuffer for Chriſt's Sake.* Then *John Rouſe,* " whoſe Father was a Lieutenant Colonel in *Bar-* " *badoes,* ſaid, *If we were Evildoers, the Judg-* " *ments of God would be heavier upon us than which* " *we ſuffer by you.* To which Major *Deniſon* re- " plied, Mr. *Rouſe (for ſo I may call you, having* " *heard your Father is a Gentleman) what Judg-* " *ments of God do you look for greater than is upon* " *you, to be driven from your Father's Houſe, and* " *to run about here as a Vagabond, with a Compa-* " *ny of Deceivers, except you look for an Halter?* " To this *Rouſe* ſaid, *I was not driven from my* " *Father's Houſe, but in Obedience to the Lord I* " *left it, and when the Lord ſhall have cleared me* " *of this Land, I ſhall return to it again.* Then " *Endicott* called to the Secretary to read the

" Law

" Law, who thereupon read this Clauſe in it, " *That if any that had ſuffered the Law, ſhould* " *preſume to return again, they ſhould have* " *their Ears cut off.* Some more Words were " ſpoken, and among the reſt, *Endicott* ſaid, " *The* Quakers *have nothing to prove their Com-* " *miſſion by, but the Spirit within them, and that* " *is the Devil.* And when one of the Priſoners " ſaid, *We have ſeen ſome of your Laws that have* " *many Scriptures in the Margent, but what Ex-* " *ample have you in Scripture for cutting off Ears?* " *Endicott* aſked, *What Scripture is there for hang-* " *ing?* To which *Deniſon* ſaid ſcoffing, *Yes,* " *they would be crucified.* Then *Endicott* called " the three Priſoners by Name, and ſaid in great " Paſſion, *It is the Sentence of the Court, that you* " *three have each of you his right Ear cut off by the* " *Hangman.* Then they were carried to the " Priſon, and on the 16th of *September*, the " Marſhall's Deputy came thither, letting as " many come in as he thought meet, and when " the Doors were made faſt, the ſaid Marſhal " read the following Order;

To the Marſhal General *or his* Deputy.

' YOU are to take with you the Executioner, ' and repair to the Houſe of Correction, ' and there ſee him cut off the right Ears of ' *John Copeland*, *Chriſtopher Holder* and *John* ' *Rouſe*, Quakers, in Execution of the Sentence ' of the Court of Aſſiſtants, for the Breach of ' the Law, entituled, *Quakers.*

' *Edward Rawſon* Secr.'

" Then

" Then the Priſoners were brought into ano-
" ther Room, where *John Rouſe* ſaid to the
" Marſhal, *We have appeal'd to the chief Magi-*
" *ſtrates of* England. To which he anſwer'd,
" *He had nothing to do with that.* *Holder* ſaid,
" *Such Execution as this ſhould be done publickly,*
" *and not in private, for this was contrary to the*
" *Law of* England. But Captain *Oliver* repli-
" ed, *We do it in private to keep you from tattling.*
" Then the Executioner took *Holder*, and when
" he had turned aſide his Hair, and was going
" to cut off his Ear, the Marſhal turn'd his
" Back on him, which made *Rouſe* ſay, *Turn*
" *about and ſee it*, for ſo was his Order. The
" Marſhal then, though fill'd with Fear, turn-
" ed, and ſaid, *Yes, yes, let us look on it.* *Rouſe*
" who was more undaunted than his Perſecutor,
" ſuffer'd the like, as well as the third, and
" they ſaid, *Thoſe that do it ignorantly, we deſire*
" *from our Hearts the Lord to forgive them, but*
" *for them that do it maliciouſly, let our Blood be*
" *upon their Heads; and ſuch ſhall know in the*
" *Day of Account, that every Drop of our Blood*
" *ſhall be as heavy upon them as a Milſtone.*

There was then at *Boſton*, one *Katharine Scott* of the Town of *Providence*, in the Juriſdiction of *Rhode-Iſland*, a grave ſober ancient Woman, of an unblameable Converſation, and of good Education and Circumſtances, and the Mother of many Children, ſhe coming to ſee the Executi-on of thoſe three that had their Ears cut off, and obſerving that they did it in private, ſaid, *That it was evident they were going to do the Work of Darkneſs, or elſe they would have brought them forth publickly, and have declared their Offences, that others might hear and fear.* Upon which ſhe was had before the Magiſtrates, who committed her to Priſon,

Priſon, where ſhe was cruelly whipt with ten Stripes with a threefold-corded-knotted Whip. And when upon her Examination they told her, *They were likely to have a Law to hang her if ſhe came thither again*, ſhe anſwered gravely, *If God calls us, Wo be to us if we come not; and I queſtion not but he whom we love, will make us not to count our Lives dear unto our ſelves for the Sake of his Name*; to which *Endicot* the Governor replied, *And we ſhall be as ready to take away your Lives, as ye ſhall be to lay them down.*

" Perſecution, being now come to the cutting " off of Ears, did not ſtop there, but went high- " er, and reſted not before it came to the taking " away of Lives. But to compaſs that prov'd " very difficult, for there were many honeſt " People who abhorr'd ſuch Cruelty. Yet " *John Norton*, and the other Prieſts, petition'd " the Magiſtrates, to cauſe the Court to make " ſome Law to baniſh the *Quakers* upon pain of " Death; this gave Encouragement to the Ma- " giſtrates, for ſince the Churchmen puſhed on " ſo wicked a Buſineſs, no Scruple was made to " go on with this bloody Work: And the Court " of Magiſtrates voted it to be put in execution " by a Country Court, which three Magiſtrates " made up, the Majority of which might hang " at pleaſure, without Trial by a Jury, a Thing " not heard of in Old *England*: But it ſerv'd the " Purpoſe of *Norton* and his Fellow-Preachers. " The Court, where this Law was made, conſi- " ſted of twenty five Perſons, and when it was " put to Vote, it was carried in the Affirmative, " the Speaker and eleven being on the Negative, " and thirteen on the Affirmative, ſo that one " Voice carried it. This ſo troubled one *Wo-* " *zel* (a Deacon of their Church) when he heard

" it, having through Illneſs been abſent, that he " got to the Court, and weeping for Grief, that " his Abſence ſhould occaſion ſuch a Law to " paſs, ſaid, *If he had not been able to go, he* " *would have crept upon his Knees, rather than* " *ſuch a Law ſhould paſs.* But what he ſaid prov'd " in vain, they had now paſs'd the *Rubicon*, and " what was eagerly deſired was obtained. Yet " there was a great Difference in the Court, and " the Twelve that had voted in the Negative, " reſolved to enter their Diſſents to that Law; " which the other ſeeing, and that ſo many Diſ- " ſents would weaken their Law, they admitted " this Addition, * *To be tried by a ſpecial Jury:* " The ſtanding Law of the Country contained, " *That none be ſentenced to Death and Baniſhment,* " *but by a ſpecial Jury and Court of Aſſiſtants*; " and ſuch a Court conſiſted of ſeven Magiſtrates " at the leaſt. But it was now reſolved to pro- " ſecute the *Quakers* to Death; and all this Tri- " al, when it came to it, was *but whether they* " *were* Quakers? Which they judged by their " coming in covered; and that they had been " baniſhed out of their Country."

Thus, on the 20th of *October* 1658, was paſſed their † Sanguinary Law for Baniſhment of the *Quakers* upon pain of Death; which was afterward cruelly put in Execution.

Having now brought the Spirit of Perſecution to its Zenith in *Boſton*, or the *Maſſachuſets* Colony, let us take a View how far the ſame was exerted

* *Notwithſtanding this Addition, two of the Twelve did enter their Diſſent under that Law,* viz. *Capt.* Edward Hutcheſon, *and Capt.* Thomas Clark, *a Merchant of* Boſton.

† *Appendix*, No XXXI.

erted in other Colonies: In the Colony of *New-Plymouth* how rigid the Proceedings were, we cannot better relate than in the Words of a Letter written by *James Cudworth*, who had been a Magiſtrate and Commiſſion-Officer there, until he reſigned the one, and was diſcharged from the other, for ſhewing ſome Humanity to the perſecuted *Quakers*; which Letter to his Friend at *London*, is as follows;

Honoured Sir!

"MY Reſpects preſented to you and Mrs. *Brown*, hoping and deſiring your preſent and eternal Welfare &c. As for the State and Condition of Things amongſt us, it is ſad, and like to continue ſo; the Antichriſtian Perſecuting Spirit is very active, and that in the Powers of this World: He that will not whip and laſh, perſecute and puniſh Men that differ in Matters of Religion, muſt not ſit on the Bench, nor ſuſtain any Office in the Commonwealth: Laſt Election, Mr. *Hatherly*, and my ſelf, left off the Bench, and my ſelf diſcharged of my Captainſhip becauſe I had entertained ſome of the *Quakers* at my Houſe, (thereby that I might the better be acquainted with their Principles) I thought it better ſo to do, than with the blind World to cenſure and condemn, rail at and revile them, when they neither ſaw their Perſons, nor knew any of their Principles: But the *Quakers* and my ſelf cannot cloſe in diverſe Things, and ſo I ſignified to the Court I was no *Quaker*, but muſt bear my Teſtimony againſt ſundry Things that they held as I had Occaſion and Opportunity: But withal, I told them, That

" as I was no *Quaker*, ſo I would be no *Perſecu-*
" *tor.* This Spirit did work thoſe two Years
" that I was of the Magiſtracy; during which
" Time, I was on ſundry Occaſions forced to
" declare my Diſſent in ſundry Actings of that
" Nature; which, although done with all Mo-
" deration of Expreſſion, together with due
" Reſpect unto the reſt, yet it wrought great
" Diſaffection and Prejudice in them againſt me;
" ſo that if I ſhould ſay, ſome of themſelves ſet
" others on work to frame a Petition againſt me,
" that ſo they might have a ſeeming Ground
" from others (though firſt mov'd and acted by
" themſelves, to lay me what they could under
" Reproach) I ſhould do no wrong. The Pe-
" tition was with nineteen Hands; it will be
" too long to make Rehearſal: It wrought ſuch
" a Diſturbance in our Town, and in our mili-
" tary Company, that when the Act of Court
" was read in the Head of the Company, had
" not I been preſent and made a Speech to them,
" I fear there had been ſuch Actings as would
" have been of a ſad Conſequence. The Court
" was again followed with another Petition of
" fifty four Hands, and the Court return'd the
" Petitioners an Anſwer with much Plauſible-
" neſs of Speech, carrying with it great Shew
" of Reſpect to them, readily acknowledging,
" with the Petitioners, my Parts and Gifts, and
" how uſeful I had been in my Place, profeſſing,
" *they had nothing at all againſt me, only in that*
" *Thing of giving Entertainment to the* Quakers;
" when as I broke no Law in giving them a
" Night's Lodging or two, and ſome Victuals:
" For our Law then was, *If any entertain a* Qua-
" ker, *and keep him after he is warned by a Ma-*
" *giſtrate to depart, the Party ſo entertaining*
" *ſhall pay twenty Shillings a Week for entertaining*
" *them.*

" *them.* Since hath been made a Law, *If any*
" *entertain a* Quaker, *if but a quarter of an Hour,*
" *he is to forfeit five Pounds.* Another, *That if*
" *any see a* Quaker, *he is bound, if he live six*
" *Miles or more from the Constable, yet he must pre-*
" *sently go and give notice to the Constable, or else*
" *is subject to the Censure of the Court (which may be*
" *hanging.)* Another, *That if the Constable know*
" *or hear of any* Quaker *in his Precincts, he is*
" *presently to apprehend him; and if he will not*
" *presently depart the Town, the Constable is to*
" *whip him, and send him away.* And diverse
" have be whipt with us in our Patent; and
" truly to tell you plainly, that the * whipping
" of them with that Cruelty, as some have
" been whipp'd, and their Patience under it,
" hath sometimes been the Occasion of gaining
" more Adherents to them, than if they had
" suffered them openly to have preach'd a Ser-
" mon.

" Also another Law, *That if there be a* Qua-
" ker's *Meeting any where in this Colony, the Par-*
" *ty in whose House, or on whose Ground, it is, is*

* William Brend *and* John Copeland *were cruelly whipt at* Plymouth *on the* 9th *of the* 12th *Month* 1657. *And about the same Time,* Humphry Norton *and* John Rouse, *whose Sufferings were very moving to the Spectators, when being in the Stocks they first prayed, then saluted one another, and bad the Executioner have Patience a little, when he came to take off their Cloaths, and he should see* they could give their Backs to the Smiter. *And so envious were the Persecutors, that they put three Inhabitants of* Sandwich *in the Stocks, only for taking* John Rouse *by the Hand,*

On the 23d *of the* 4th *Month* 1658, Christopher Holder *and* John Copeland, *were taken going to a Meeting at* Sandwich, *and were cruelly whipt at* Barnstable *with* 33 *Stripes: At the Sight of this bloody Execution many Spectators witnessed against it, and one Woman in the Grief and Anguish of her Spirit, cried out,* How long, Lord, how long shall it be e'er thou avenge the Blood of thine Elect? *And then bewailing, said,* Did I forsake Father and Mother, and all my dear Relations, to come to *New-England* for this? Did I ever think that *New England* would come to this? Who would have thought it?

" *to pay forty Shillings, the preaching* Quaker *forty Shillings, every Hearer forty Shillings: Yea, and if they have Meetings, though nothing be ſpoken, when they ſo meet, which, they ſay, ſo it falls out ſometimes.*——Our laſt Law, *That now they are to be apprehended, and carried before a Magiſtrate, and by him committed to be kept cloſe Priſoners, until they will promiſe to depart, and never come again, and will alſo pay their Fees* (which I perceive they will do neither the one nor the other) *and they muſt be kept only with the Countries Allowance, which is but ſmall, namely, Courſe Bread and Water. No Friend may bring them any Thing; none may be permitted to ſpeak with them. Nay, if they have Money of their own, they may not make uſe of that to relieve themſelves.*

" In the *Maſſachuſets* (namely *Boſton* Colony) after they have whipped them, and cut off their Ears, they have now at laſt gone the fartheſt Step they can, *They baniſh them upon pain of Death, if ever they come there again.* We expect that we muſt do the like; we muſt dance after their Pipe: Now *Plymouth*'s Saddle is on the *bay Horſe* (viz. *Boſton*) we ſhall follow them on the Career: For it is well if in ſome there be not a Deſire to be their Apes and Imitators in all their Proceedings in Things of this Nature.

" All theſe carnal and antichriſtian Ways, being not of God's Appointment, effect nothing as to the obſtructing or hindring them in their Way or Courſe: It is only the Word and Spirit of the Lord that is able to convince Gainſayers: They are the mighty Weapons of a Chriſtian's Warfare, by which great and mighty Things are done and accompliſhed.

" They

"They have many Meetings, and many Adherents, almoſt the whole Town of *Sandwich* is adhering towards them; and give me leave a little to acquaint you with their Sufferings, which is grievous unto, and ſaddens the Hearts of, moſt of the preciousSaints of God; it lies down and riſes up with them, and they cannot put it out of their Minds, to ſee and hear of poor Families deprived of their Comforts, and brought into Penury and Want; (you may ſay, By what means, and to what End?) As far as I am able to judge of the End, *It is to force them from their Homes and lawful Habitations, and to drive them out of their Coaſts.* The *Maſſachuſets have baniſh'd ſix of their Inhabitants to be gone upon pain of Death*; and I wiſh that Blood be not ſhed: But our poor People are pillag'd and plundered of their Goods, and haply, when they have no more to ſatisfie their unſatiable Deſire, at laſt may be forced to flee, and glad they have their Lives for a Prey.

"As for the means by which they are impoveriſhed; theſe in the firſt Place were ſcrupulous of an Oath; why then muſt we put in force an old Law, *That all muſt take the Oath of Fidelity.* This being tendred they will not take it, and then we muſt add more force to the Law, and that is, *If any Man refuſe or neglect to take it by ſuch a Time, he ſhall pay five Pounds or depart the Colony.* When the Time is come, they are the ſame as they were; then goes out the Marſhal and fetcheth their Cows and other Cattle. Well, another Court comes, they are required to take the Oath again; they cannot: Then five Pounds more: On this Account, *Thirty five Head of Cattle*, as I have been credibly informed, hath been by the

" Authority of our Court taken from them the " latter Part of this Summer; and theſe Peo- " ple ſay, *If they have more right to them, than* " *themſelves, let them take 'em.* Some, that had " a Cow only, ſome two Cows, ſome three " Cows, and many ſmall Children in their Fa- " milies, to whom, in Summer Time, a Cow " or two was the greateſt outward Comfort " they had for their Subſiſtence. A poor Wea- " ver that hath ſeven or eight ſmall Children, " (I know not which) he himſelf lame in his Bo- " dy, had but two Cows and both taken from " him. The Marſhal aſk'd him what he would " do? he muſt have his Cows. The Man ſaid, " *That God that gave him them, he doubted not,* " *but would ſtill provide for him.*

" To fill up the Meaſure yet more full, tho' " to the farther emptying *Sandwich* Men of their " outward Comforts. The laſt Court of Aſſi- " ſtants, the firſt *Tueſday* of this Inſtant, the " Court was pleaſed to determine Fines on *Sand-* " *wich* Men for Meetings, ſometimes on firſt " Days of the Week, ſometimes on other Days, " as they ſay, they meet ordinarily twice in a " Week beſides the Lord's Day, *One hundred* " *and fifty Pounds*, whereof *W. Newland* is 24*l.* " for himſelf and his Wife, at ten Shillings a " Meeting. *W. Allen* 46*l.* ſome affirm it 49*l.* " The poor Weaver before ſpoken of, 20*l.* " Brother *Cook* told me, one of the Brethren at " *Barnſtable* certified him, *That he was in the* " *Weaver's Houſe, when cruel* Barloe (Sandwich " *Marſhal*) *came to demand the Sum, and ſaid, he* " *was fully informed of all the poor Man had, and* " *thought if all lay together, it was not worth ten* " *Pounds.* What will be the end of ſuch Cour- " ſes and Practices the Lord only knows. I " heartily and earneſtly pray, that theſe and

" ſuch

" ſuch like Courſes, neither raiſe up among us, " nor bring in upon us, either the Sword, or a- " ny devouring Calamity, as a juſt Avenger " of the Lord's Quarrel, for Acts of Injuſtice " and Oppreſſion, and that we may every one " find out the Plague of his own Heart, and put " away the Evil of his own Doings, and meet " the Lord by Entreaties of Peace, before it be " too late, and there be no Remedy.

" Our Civil Powers are exerciſed in Things " appertaining to the Kingdom of Chriſt, in " Matters of Religion and Conſcience, that we " can have no Time to effect any Thing that " tends to the Promotion of the Civil Weal, or " the Proſperity of the Place; but now we muſt " have a *State Religion*, ſuch as the Powers of " the World will allow, and no other: A State " Miniſtry and a State Way of Maintenance: " And we muſt worſhip and ſerve the Lord Je- " ſus as the World ſhall appoint us: We muſt " all go to the publick Place of Meeting in the " Pariſh where he dwells, or be preſented; I " am informed of Three or Four Score laſt Court " preſented for not coming to publick Meetings, " and let me tell you how they brought this a- " bout: You may remember a Law once made " call'd *Thomas Hinckley*'s Law, *That if any neg- " lected the Worſhip of God, in the Place where he " lives, and ſets up a Worſhip contrary to God, and " the Allowance of this Government, to the publick " Prophanation of God's Holy Day and Ordinance, " ſhall pay ten Shillings.* This Law would not " reach what then was aimed at: Becauſe he " muſt do ſo and ſo, that is all Things therein " expreſſed, or elſe not break the Law. In " *March* laſt a Court of Deputies was call'd, " and ſome Acts touching *Quakers* were made; " and then they contrived to make this Law

ſerviceable

" ſerviceable to them; and that was by putting " out the Word [*and*] and putting in the Word " [*or*] which is a Disjunctive, and makes every " Branch to become a Law. So now, if any do " neglect, or will not come to the publick " Meetings, *ten Shillings* for every Defect. Cer- " tainly, we have leſs *Wit*, or more *Money*, than " the *Maſſachuſets*. For, for *five Shillings* a " Day, a Man may ſtay away till it come to " *twelve* or *thirteen Pounds*, if he had it but to " pay them: And theſe Men altering their Law " now in *March*, yet left it dated *June* the 6th " 1651, and ſo it ſtands as an Act of a General " Court; they to be the Authors of it ſeven " Years before it was in being, and ſo your " ſelves have your Part and Share in it, if the " *Recorder* lie not. But what may be the Rea- " ſon that they ſhould not by another Law, " made and dated by that Court, as well effect " what was intended, as by altering a Word, " and ſo the whole Senſe of the Law; and leave " this their Act by the Date of it charged on a- " nother Court's Account? Surely the chief In- " ſtruments in the Buſineſs, being privy to an " Act of Parliament for Liberty, ſhould too " openly have acted repugnant to a Law of " *England*; but if they can do the Thing, and " leave it on a Court, as making it ſix Years " before the Act of Parliament, there can be no " danger in this. And that they were privy to " the Act of Parliament for Liberty to be " then in being, is evident; that the Deputies " might be free to act it, they told us, That now " the *Protector* ſtood not engaged to the Articles " for Liberty, for the Parliament had now tak- " en the Power into their own Hands, and had " given the *Protector* a New Oath, *Only in general* " *to maintain the Proteſtant Religion*; and ſo pro-

" duced

" duced the Oath in a Paper, in writing; where-
" as the Act of Parliament and the Oath, are
" both in one Book, in print. So that they,
" who were privy to the one, could not be ig-
" norant of the other. But ſtill all is well, if
" we can but keep the People ignorant of their
" Liberties and Privileges, then we have Liberty
" to act in our own Wills what we pleaſe.

" We are wrapped up in a Labyrinth of con-
" fuſed Laws, that the Freeman's Power is
" quite gone, and it was ſaid laſt *June* Court,
" by one, *That they knew nothing the Freemen had*
" *there to do.* *Sandwich* Men may not go to the
" Bay, leſt they be taken up for *Quakers*: *W.*
" *Newland* was there about his Occaſions, ſome
" ten Days ſince, and they put him in Priſon 24
" Hours, and ſent for diverſe to witneſs againſt
" him, but they had not Proof enough to make
" him a *Quaker*, which, if they had, he ſhould
" have been whipped: Nay, they may not go
" about their Occaſions in other Towns of our
" Colony, but Warrants lie in Ambuſh to ap-
" prehend and bring them before a Magiſtrate,
" to give an Account of their Buſineſs. Some
" of the *Quakers* in *Rhode-Iſland* came to bring
" them Goods, to trade with them, and that for
" far reaſonabler Terms, than the profeſſing and
" oppreſſing Merchants of the Country, but
" will not be ſuffered: So that unleſs the Lord
" ſtep in to their Help and Aſſiſtance, in ſome
" Way, beyond Man's conceiving, their Caſe
" is ſad, and to be pitied; and truly it moves
" Bowels of Compaſſion in all Sorts, except
" thoſe in Place, who carry it with an high
" Hand. Through Mercy we have yet among
" us worthy Mr. *Dunſtar*, whom the Lord hath
" made boldly to bear Teſtimony againſt the
" Spirit of Perſecution:

" Our

" Our Bench now is, *Thomas Prince* Gover-
" nor, Mr. *Collier*, Capt. *Willett*, Capt. *Winſ-*
" *low*, Mr. *Alden*, Lieut. *Southworth*, *W. Brad-*
" *ford*, *Thomas Hinckly*. Mr. *Collier* laſt *June*
" would not ſit on the Bench if I ſat there, and
" now will not ſit the next Year, unleſs he may
" have *Thirty Pounds* ſit by him. Our Court
" and Deputies laſt *June* made Capt. *Winſlow* a
" *Major*. Surely we are all mercenary Soldiers
" that muſt have a *Major* impos'd upon us.
" Doubtleſs the next Court they may chuſe us
" a Governor and Aſſiſtants alſo. A Freeman
" ſhall need to do nothing, but bear ſuch Bur-
" dens as are laid upon him. Mr. *Alden* hath
" deceived the Expectations of many, and in-
" deed loſt the Affections of ſuch, as I judge,
" were his cordial Chriſtian Friends, who is
" very active in ſuch Ways, as I pray God may
" not be charged on him, to be Oppreſſions of
" an high Nature."

Thus far the Letter written in the 10th Month 1658.

Beſides thoſe mentioned in the foregoing Letter, we find the following Perſons had their Goods taken from them, ſome for refuſing to ſwear, and others for going to Meetings in the Years 1658, and 1659. viz.

Robert

	L.	S.	D.
Robert Harper	44	0	0
Joſeph Allen	5	12	0
Edward Perry	89	18	0
George Allen	25	15	0
William Gifford	57	19	0
William Newland	36	0	0
Ralph Allen	18	0	0
John Jenkins	19	10	0
Henry Howland	1	10	0
Ralph Allen ſen.	68	0	0
Thomas Greenfield	4	0	0
Richard Kirby	57	12	0
William Allen	86	17	0
Thomas Ewer	25	8	0
Daniel Wing	12	0	0
Peter Gaunt	43	14	6
Michael Turner	13	10	0
John Newland	2	6	0
Matthew Allen	48	16	0
	660	7	6

William Maſtin of *Hampton*, was fined ten Pounds for two Books found in his Houſe, five Pounds for not frequenting their Church, and three Pounds beſides as a Due to the Prieſt. And not being free in Conſcience to pay theſe Fines, had his Goods taken away to above twenty Pounds value.

Thomas Johnſon had his Houſe and Land ſeiz'd by the Marſhal for Fines: And *Arthur Howland*, ſeventy Years of Age, had his Goods diſtrain'd, and was committed to Priſon in the depth of Winter.

Nicholas

Nicholas Davis, *William Leddra* and *Peter Pearſon*, were impriſon'd at *Plymouth* in the Year 1659.

We now paſs to the Colony of *Newhaven*, where we ſhall find in the 12th Month 1657, *Humphry Norton* going through *South-hold*, in his Way to the *Dutch* Plantation, apprehended, without being aſk'd whither he was going, and committed to the Marſhal, and convey'd by Water to *Newhaven*, and there caſt into Priſon, chained to a Poſt, and kept Day and Night, for the Space of twenty Days, with great Weights of Iron, in an open Priſon, without Fire or Candle, or any ſuffered to come to viſit him, in the bitter Cold of Winter, enough to have ſtarved him. On the 11th of the 1ſt Month 1658, he was had before their Court, where was their Prieſt, *John Davenport*, to whom *Humphry* had ſent ſome Queries. And the Prieſt having ſpoken as he pleaſed by Way of Anſwer to thoſe Queries, *Humphry* attempted to reply, but was not ſuffered, for they tied a great Iron Key athwart his Mouth ſo that he could not ſpeak. After that he was had again to Priſon, and after ten Days more, ſentenced * *to be ſeverely whipt, and to be burnt in the Hand with the Letter* [H] *for Hereſie*, (though he were convicted of none) *and to be ſent out of the Colony, and not to return upon pain of the utmoſt Penalty they could inflict by Law; and to pay ten Pounds towards the Charge of the Court*

* *They had a Law there, That every* Quaker *that came into that Juriſdiction ſhould be ſeverely whipt, and be kept at work in the Houſe of Correction; and the ſecond Time be branded in the one Hand, and be kept at work as aforeſaid; the third Time to be branded in the other Hand, and kept at work as aforeſaid; and the fourth Time to be bored through the Tongue with a red hot Iron. See a Paper entituled,* New-England a degenerate Plant, 1659.

Court and Colony. And this Sentence they ordered to be executed the ſame Day. Accordingly, the Drum was beat, and the People gathered; the poor Man was fetch'd and ſtript to the Waſte, and ſet with his Back to the Magiſtrates, and given, in their View, thirty ſix cruel Stripes, and then turned and his Face ſet to them, and his Hand made faſt in the Stocks, (where they had ſet his Body before) and burn'd very deep with a red hot Iron; then he was ſent to Priſon again, and there kept, till a *Dutch* Man, a Stranger to him, out of pure Compaſſion, paid down twenty Nobles for his Fine and Fees. It was remarkable, that he no ſooner ſuffered this cruel Sentence, and was let looſe from the Stocks, but he kneeled down, and prayed to the Lord, to the Aſtoniſhment of his Perſecutors.

To this Colony came alſo *William Brend*, *Mary Dyer*, and *Mary Weatherhead*, but were forthwith ſent away: *Mary Dyer* being by them ſet on an Horſe, cried out, *Wo be unto you for* Humphry Norton's *Sake*; *Wo be unto you, becauſe of the Cruelty done to him.*

From *Newhaven* we return to the *Dutch* Plantation, where a Law was made, *That thoſe who received any* Quaker *into their Houſes, ſhould pay fifty Pounds Sterling, one third Part to the Informer who ſhould be concealed* (the better to encourage them in their Wickedneſs) *And that if any Veſſel ſhould bring any of them into that Juriſdiction, it ſhould be forfeited with the Goods: And if but one were entertained, and that but one Night, it was fifty Pounds Sterling.* Notwithſtanding, there were that entertained them willingly, for which ſome were impriſoned, and ſome fined, as *John Chilton*, *John Chatterton*, and *Henry Townſend*, who was fined five hundred Gilders, and threatned to be ſent out of the Juriſdiction. And

Tobias

Tobias Feak and *Edward Hart*, (*Engliſh* Men and Officers in the Town of *Uliſſing* (or *Fluſhing*) in *New-Netherlands* on *Long-Iſland*) were caſt into Priſon, becauſe they refuſed to proſecute the *Dutch* Governor's Orders, againſt theſe People, in that Town. And the aforeſaid *Henry Townſend* being call'd before the Governor and Court, and demanded to pay the Fine, anſwered, *That his Perſon and Eſtate was in their Hands, and they might take it if they would, but he could not pay the Fine.* Whereupon they caſt him into a miry Dungeon in the Winter-time; from whence ſome of his Friends at length procured his Liberty, by giving the Oppreſſors two young Oxen and an Horſe.

Let us now go back again to *Boſton* (or the *Maſſachuſets* Colony) where we left in Priſon thoſe Godly Aged Confeſſors, *Laurence* and *Caſſandra Southick*, with their Son *Joſiah*. They had remaining at home their Son *Daniel* and their Daughter *Provided*, theſe Children ſeeing how unreaſonably their honeſt Parents and Brother were dealt with, were ſo far from being deterred thereby, that they rather felt themſelves encouraged to follow their Steps, and not to frequent the Aſſemblies of ſuch a perſecuting Generation, for which Abſence they were fined ten Pounds, though 'twas well known they had no Eſtate, their Parents being already brought to Poverty by their rapacious Perſecutors. To get this Money, the following Order was iſſued in the General Court at *Boſton*, viz.

" WHEREAS *Daniel Southick* and *Provided* " *Southick*, Son and Daughter of *Lau-* " *rence Southick*, abſenting themſelves from the " publick Ordinances, have been fined by the " Courts

" Courts of *Salem* and *Ipſwich*, pretending they " have no Eſtates, and reſolving not to work. " The Court, upon peruſal of a Law, which was " made upon the Account of Debts, in anſwer " to what ſhould be done for the Satisfaction of " the Fines, reſolves, that the Treaſurers of the " ſeveral Counties are, and ſhall be, fully im- " powered to ſell the ſaid Perſons to any of the " *Engliſh* Nation, at *Virginia* or *Barbadoes*, to " anſwer the ſaid Fines, *&c.*

Purſuant to this Order, *Edward Butter*, one of the Treaſurers, to get ſomething of the Booty, ſought out for Paſſage to ſend them to *Barbadoes* for ſale; but none were willing to take or carry them: And a certain Maſter of a Ship, to put the Thing off, pretended, *That they would ſpoil all the Ship's Company*, to which *Butter* returned, *No, you need not fear that, for they are poor harmleſs Creatures, and will not hurt any Body. Will they not ſo*, replied the Ship-maſter, *and will you offer to make Slaves of ſuch harmleſs Creatures?* Thus *Butter*, maugre his wicked Intention, when he could get no Opportunity to ſend them away, the Winter being at hand, ſent them home again to ſhift for themſelves.

Now they began to put in Execution their bloody Law for Baniſhment on pain of Death. On the 11th of *May* 1659, the aforeſaid *Laurence* and *Caſſandra Southick*, their Son *Joſiah*, *Samuel Shattock*, *Nicholas Phelps* and *Joſhua Buffum*, were call'd before the Court, where they aſked the Governor, *What it was they ſought of them, whether the Honour of God or of themſelves?* He anſwered, *They that honour thoſe whom God ſets over them, honour God.* They anſwered, *It was true, but in Obedience to the Law of God they ſuffered:* And farther aſked, *Whether it were for*

that Fault they were committed to Priſon, before the Law had a being, and were baniſh'd, or what was it? But the Court anſwered them not. One of them deſired of the Governor, *That he would be pleaſed to declare, before the People, the real and true Cauſes of the Proceedings againſt them.* He anſwered, *It was for contemning Authority, in not coming to the Ordinances of God:* He alſo added, *That they had rebelled againſt the Authority of the Country, in not departing according to their Order.* They anſwered, *They had no other Place to go to, but had their Wives, Children, Families and Eſtates, to look after, nor had they done any Thing worthy of Death, Baniſhment, or Bonds, or any of the Things which they had ſuffered, though they had taken from them above one hundred Pounds for meeting together.* Major General *Deniſon* replied, *That they ſtood againſt the Authority of the Country, in not ſubmitting to their Laws: That he ſhould not go about to ſpeak much concerning the Error of their Judgments: But,* added he, *you and we are not able well to live together, and at preſent the Power is in our Hand, and therefore the Stronger muſt fend off.* After this they were put forth a while, and being call'd again, the Sentence of Baniſhment was pronounced againſt them, and but a Fortnight's Time allowed them to depart on pain of Death; nor would they grant them longer Time when deſired; ſo the ſaid *Samuel Shattock, Nicholas Phelps* and *Joſiah Southick,* were conſtrained to take an Opportunity that preſented four Days after, to paſs to *England* by *Barbadoes,* the aged Couple, *Laurence* and *Caſſandra,* went to *Shelter-Iſland,* (where ſhortly after they died within three Days of each other) and *Joſhua Buſſum* to *Rhode-Iſland.*

We

We ſhall next enter upon the Narrative of the Martyrdom of three Perſons who were put to death, for returning after they had been baniſh'd by this bloody Law, viz. *William Robinſon* Merchant of *London*, *Marmaduke Stevenſon* a Countryman of *Yorkſhire*, and *Mary Dyer*, a comely grave Woman, fearing the Lord, and of good Report, the Mother of ſeveral Children, and Wife of a reputable Inhabitant of *Rhode-Iſland*.

Theſe three, together with one *Nicholas Davis*, were by the Court of Aſſiſtants at *Boſton*, in the Beginning of *September* 1659, ſentenced to Baniſhment on Pain of Death. But *William Robinſon*, being looked upon as a Teacher, was alſo condemn'd to be whipt ſeverely, and the Conſtable was commanded to get an able Man to do it. Then *Robinſon* was brought into the Street, and there ſtript, and having his Hands put thro' the Holes of the Carriage of a Great Gun, where the Goaler held him, the Executioner gave him twenty Stripes with a threefold-corded Whip; then he and the other Priſoners were ſhortly releaſed and baniſhed, which that it was for no other Reaſon than their being *Quakers*, may appear by the following Warrant;

"YOU are required by theſe, preſently to "ſet at Liberty, *William Robinſon*, *Marmaduke Stevenſon*, *Mary Dyer*, and *Nicholas Davis*, who by an Order of the Court and Council, had been impriſoned, becauſe it appeared by their own Confeſſion, Words and Actions, that they are *Quakers*; wherefore a Sentence was pronounced againſt them to depart this Juriſdiction on pain of Death: And that they muſt anſwer it at their Peril, if they, or any of them, after the 14th of this preſent

" Month *September*, are found within this Juriſ-
" diction, or any part thereof.

Boſton, September 12th, 1659. *Edward Rawſon.*

Now though *Mary Dyer* and *Nicholas Davis* left that Juriſdiction at that Time, yet *Robinſon* and *Stevenſon*, though they departed the Town of *Boſton*, could not yet reſolve (not being free in mind) to depart that Juriſdiction, though their Lives were at Stake: And ſo they went to *Salem*, and ſome Places thereabout, to viſit and build up their Friends in the Faith. But it was not long before they were taken, and put again into the Priſon at *Boſton*, and had Chains lock'd to their right Legs. In the next Month *Mary Dyer* return'd alſo. And as ſhe ſtood before the Priſon, ſpeaking with one *Chriſtopher Holder* who was come thither to enquire for a Ship bound for *England*, whither he intended to go, ſhe was alſo taken into Cuſtody. Thus they had now three Perſons, who according to their ſanguinary Law, had forfeited their Lives. And on the 20th of *October*, theſe three were brought into the Court, where *John Endicot* and others were aſſembled. And being called to the Bar, *Endicot* commanded the Keeper to pull off their Hats, and then ſaid, *That they had made ſeveral Laws to keep the* Quakers *from amongſt them; and neither whipping, nor impriſoning, nor cutting off Ears, nor baniſhing upon pain of Death, would keep them from amongſt them.* And farther he ſaid, *That he or they deſired not the Death of any of them.* Yet notwithſtanding, his following Words, without more ado, were, *Give ear and hearken to your Sentence of Death.* *William Robinſon* then deſired that

that he might be permitted to read a * Paper, giving an Account of the Reaſon why he had not departed that Juriſdiction. But *Endicot* would not ſuffer it to be read, but ſaid in a Rage, *You ſhall not read it, nor will the Court hear it read.* Then *Robinſon* laid it on the Table. The Paper being handed to *Endicot*, he read it to himſelf, and after he had done, ſaid to *Robinſon*, *You need not keep ſuch ado to have it read, for you ſpoke yeſterday more than here is written.* *W. Robinſon* deſiring again that the Paper might be read, that ſo all that were preſent might hear it, it was denied him, and *Endicot* ſaid, William Robinſon, *hearken unto your Sentence of Death: You ſhall be had back to the Place from whence you came, and from thence to the Place of Execution, to be hang'd on the Gallows till you are dead.* This Sentence was not altogether unexpected to *W. Robinſon*, for it was now four Months that he believed this would be his Share.

Robinſon being taken away; *M. Stevenſon* was called, and *Endicot* ſaid to him, *If you have any Thing to ſay, you may ſpeak*; he, knowing how they dealt with his Companion, was ſilent, tho' he had alſo written in Priſon a †† Paper, containing the Cauſe of his being come there, but he kept it with him, and found afterward Opportunity to deliver it to ſome body. Then *Endicot* pronounced Sentence of Death againſt him, ſaying, Marmaduke Stevenſon, *You ſhall be had to the Place from whence you came, and from thence to the Gallows, and there be hang'd till you are dead.* Whereupon *M. Stevenſon* ſpake thus, *Give ear, ye Magiſtrates, and all who are guilty, for this the*

* *Appendix*, No. XXXII.

†† *Appendix* No. XXXIII.

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* *Appendix*, No. XXXII.

†† *Appendix* No. XXXIII.

Lord hath ſaid concerning you, and will perform his Word upon you, That the ſame Day ye put his Servants to death, ſhall the Day of your Viſitation paſs over your Heads, and you ſhall be curſed for evermore. The Mouth of the Lord of Hoſts hath ſpoken it. Therefore in Love to you all, I exhort you to take warning before it be too late, that ſo the Curſe may be removed. For aſſuredly if you put us to death, you will bring innocent Blood upon your own Heads, and ſwift Deſtruction will come upon you.

After he had ſpoken this, he was taken away, and *Mary Dyer* was called. To whom *Endicot* ſpake thus, Mary Dyer, *You ſhall go the Place from whence you came* (to wit *the Priſon*) *and from thence to the Place of Execution, and be hang'd until you are dead.* To which ſhe replied, *The Will of the Lord be done.* Then *Endicot* ſaid, *Take her away Marſhal,* To which ſhe returned, *Yea, joyfully I go.* And in her going to the Priſon, ſhe often utter'd Speeches of Praiſe to the Lord; and being full of Joy, ſhe ſaid to the Marſhal, *He might let her alone, for ſhe would go to the Priſon without him.* To which he anſwer'd, *I believe you, Mrs.* Dyer, *but I muſt do what I am commanded.* Thus ſhe was led to Priſon with her Companions, from whence ſhe writ a * Letter directed to the *General Court* in *Boſton*, laying before them the Grievouſneſs of their Iniquity in thus perſecuting to death ſuch as the Lord had ſent among them.

The Day appointed to execute the bloody Sentence, was the 27th of *October*, when in the Afternoon the condemned Priſoners were led to the Gallows by the Marſhal *Michaelſon* and Capt. *James Oliver*, with a Band of about two hundred armed

* *Appendix* No. XXXIV.

armed Men, beſides many Horſemen, as if they were afraid that ſome of the People would have reſcued the Priſoners; and that no Actors on the Stage might be wanting, the Prieſt *Wilſon* joined the Company, who, when the Court deliberated how to deal with the *Quakers*, ſaid *Hang them, or elſe*, drawing his Finger acroſs his Throat, as if he would have ſaid, Diſpatch 'em this Way.

Now the March began, and a Drummer going next before the Condemned, the Drums were beaten, eſpecially when any of them attempted to ſpeak. Glorious Signs of Heavenly Joy and Gladneſs were beheld in the Countenances of theſe three Perſons, who walked hand in hand, *Mary* being the middlemoſt, which made the Marſhal ſay to her, who was pretty aged, and ſtricken in Years, *Are not you aſhamed to walk thus hand in hand betwixt two young Men?* No, replied ſhe, *This is to me an Hour of the greateſt Joy I could enjoy in this World, no Eye can ſee, no Ear can hear, no Tongue can utter, and no Heart can underſtand, the ſweet Incomes or Influence, and the Refreſhings of the Spirit of the Lord, which now I feel.* Thus going along *W. Robinſon* ſaid, *This is your Hour, and the Power of Darkneſs*, but preſently the Drums were beaten; yet ſhortly after the Drummers leaving off beating, *Marmaduke Stevenſon* ſaid, *This is the Day of your Viſitation, wherein the Lord hath viſited you.* More he ſpoke, but could not be underſtood, by reaſon of the Drums being beaten again. Yet they went on with great Cheerfulneſs, as going to an everlaſting Wedding-Feaſt, and rejoicing that the Lord had counted them worthy to ſuffer death for his Name's Sake.

When they were come near the Gallows, the Prieſt ſaid in a taunting Way to *William Robinſon*,

Shall ſuch Jacks as you come in before Authority with their Hats on? To which *Robinſon* replied, *Mind you, mind you, it is for the not putting off the Hat, we are put to death*: Now being come to the Ladder, they took Leave of each other with tender Embraces, and then *Robinſon* went cheerfully up the Ladder, and being got up, ſaid to the People, *This is the Day of your Viſitation, wherein the Lord hath viſited you. This is the Day the Lord is riſen in his mighty Power, to be avenged on all his Adverſaries.* He alſo ſignified, *That he ſuffered not as an Evil-Doer*; and deſired the Spectators *to mind the Light that was in them*, to wit, *the Light of Chriſt, of which he teſtified, and was now going to ſeal it with his Blood.* This ſo incenſed the envious Prieſt, that he ſaid, *Hold thy Tongue, be ſilent, thou art going to die with a Lie in thy Mouth.* The Rope being now about his Neck, the Executioner bound his Hands and Legs, and tied his Neckcloth about his Face; which being done, *Robinſon* ſaid, *Now ye are made manifeſt*; and the Executioner being about turning him off, he ſaid, *I ſuffer for Chriſt in whom I live, and for whom I die.* He being turned off, *Marmaduke Stevenſon* ſtept up the Ladder, and ſaid, *Be it known unto all this Day, that we ſuffer not as Evil-Doers but for Conſcience Sake.* And when the Hangman was about to turn him off, he ſaid, *This Day ſhall we be at reſt with the Lord:* And ſo he was turned off.

Mary Dyer, ſeeing her Companions hanging dead before her, alſo ſtept up the Ladder; but after her Coats were tied about her Feet, the Halter put about her Neck, and her Face covered with an Handkerchief, which the Prieſt *Wilſon* lent the Hangman, juſt as ſhe was to be turned off, a Cry was heard, *Stop, for ſhe is reprieved.* Her Feet then being looſed, they had her

come

come down: But ſhe, whoſe Mind was already as it were in Heaven, ſtood ſtill, and ſaid, *She was there willing to ſuffer as her Brethren did, unleſs they would annull their wicked Law.* Little heed was given to what ſhe ſaid, but they pulled her down, and the Marſhal and others taking her by the Arms, carried her to Priſon again. That ſhe thus was freed from the Gallows at this Time, was at the Interceſſion of her Son, to whom it ſeems they could not then reſolve to deny that Favour. She, now having heard why ſhe was reprieved, writ the next Day, being the 28th of *October*, the following Letter to the Court.

The 28th of the 8th Month 1659.

" ONCE more, to the General Court aſſem-
" bled in *Boſton*, ſpeaks *Mary Dyer*, even
" as before: My Life is not accepted, neither a-
" vaileth me, in compariſon of the Lives and
" Liberty of the Truth and Servants of the Liv-
" ing God, for which in the Bowels of Love and
" Meekneſs I ſought you; yet nevertheleſs,
" with wicked Hands have you put two of them
" to Death, which makes me to feel, that *the*
" *Mercies of the Wicked is Cruelty.* I rather
" chuſe to die than to live, as from you, as
" guilty of their innocent Blood. Therefore,
" ſeeing my Requeſt is hindred, I leave you to the
" righteous Judge and Searcher of all Hearts,
" who, with the pure Meaſure of Light he
" hath given every Man to profit withal, will in
" his due Time let you ſee whoſe Servants you
" are, and of whom you have taken Counſel,
" which I deſire you to ſearch into: But all his
" Counſel hath been ſlighted, and you would

" none

" none of his Reproofs: Read your portion *Prov.* " i. 24, to 32. For verily the Night cometh on " you apace wherein no Man can work, in " which you ſhall aſſuredly fall to your own Maſ- " ter: In Obedience to the Lord, whom I ſerve " with my Spirit, and Pity to your Souls, " which you neither know, nor pity, I can do " no leſs than once more to warn you, to put a- " way the Evil of your Doings, and kiſs the " Son, the Light in you, before his Wrath be " kindled in you; for where it is, nothing with- " out you can help or deliver you out of his " Hand at all; and if theſe Things be not ſo, " then ſay, *there hath been no Prophet from the* " *Lord ſent amongſt you*; tho' we be nothing, " yet it is his Pleaſure, by Things that are not, " to bring to nought Things that are.

" When I heard your laſt Order read, it was " a Diſturbance unto me, that was ſo freely " offering up my Life to him that gave it me, " and ſent me hither ſo to do, which Obedience, " being his own Work, he glorioufly accompa- " nied with his Preſence, and Peace, and Love " in me, in which I reſted from my Labour; " till by your Order and the People I was ſo far " diſturbed, that I could not retain any more of " the Words thereof, than that I ſhould *return* " *to Priſon and there remain forty and eight Hours*, " to which I ſubmitted, finding nothing from " the Lord to the contrary, that I may know " what his Pleaſure and Counſel is concerning " me, on whom I wait therefore, for he is my " Life, and the Length of my Days; and as I " ſaid before, I came at his Command, and go " at his Command.

" *Mary Dyer.*

The

The Magiſtrates now perceiving, that the putting *William Robinſon* and *Marmaduke Stevenſon* to Death, cauſed great Diſcontent among the People, reſolved to ſend away *Mary Dyer*; thereby to calm their Minds a little. And ſo ſhe was ſet on Horſeback, and by 4 Horſemen convey'd fifteen Miles toward *Rhode-Iſland*, where ſhe was left with an Horſe and Man, to be conveyed the reſt of the Way, which ſhe ſoon ſent back, and ſo repaired Home.

The Countenances of thoſe two that ſuffer'd, when dead, ſtill look'd freſh, for the Terror of Death had not ſeiz'd them. But the Cruelty of the Perſecutors extended even to the dead Bodies, which were barbarouſly us'd, and none taking hold of them, when cut down, fell to the Ground, by which the Skull of *William Robinſon* was broken: And even their Shirts were ript off with a Knife, and their naked Bodies caſt into an Hole that was digg'd, without any covering. And when ſome of their Friends would have laid the Bodies in Coffins, it was denied them. Neither would they ſuffer the Place where the Bodies were laid to be fenced in, ſo that the Beaſts might have devoured them, had they not been quickly cover'd with Water.

When the People returned from the Execution, many ſeemed ſad and heavy; and coming to the Draw-bridge, one End of it fell, and ſeveral were hurt, eſpecially a Wicked Woman who had reviled the ſaid two Perſons at their Death; but now ſhe was ſo bruiſed that the Fleſh rotted from her Bones, which made ſuch a Stink, that the People could not endure to be with her: In which miſerable Condition ſhe died. But the Magiſtrates took little Notice of this, ſtill hardedening their Hearts, and the Prieſt *Wilſon* did not ſtick to make a Ballad on the Executed.

The

The pious Speeches, Chriſtian Demeanour, Faith, Conſtancy, and Innocence, of theſe two at their Execution, ſo wrought upon *John Chamberlain*, an Inhabitant of *Boſton*, then preſent, that being convinced of the Truth they died for, he went to viſit others of that Perſwaſion then in Priſon, which the Cruel Magiſtrates ſo reſented, that they impriſon'd him alſo, and afterwards whipt him ſeveral Times moſt cruelly. Alſo *Edward Wharton* an Inhabitant of *Salem*, having ſaid, *That the Guilt of* Robinſon's *and* Stevenſon's *Blood was ſo great and heavy, that he was not able to bear it*, and thefore teſtified againſt their Perſecutors, was, for that pretended Saucineſs, whipt with twenty Laſhes, and fined 20*l.*

There were at that Time Priſoners in *Boſton* eleven others, namely, *Chriſtopher Holder*, *Daniel Gold*, *Robert Harper*, *William King*, *Margaret Smith*, *Mary Traſk*, *Provided Southick*, *Alice Cowland*, *Hannah Phelps*, *Mary Scot* and *Hope Clifton*; The firſt of theſe at a Court held in the 9th Month 1659, was ſentenced to Baniſhment on pain of Death; the next ſix were ſentenced to be whipt, which was cruelly executed, and the other four were by the Governor admoniſhed to depart the Colony.

We ſhall now return again to *Mary Dyer*, who being come to *Rhode-Iſland*, went from thence to *Long-Iſland*, where ſhe ſtaid the moſt part of the Winter, and then coming home again, ſhe was moved to return to the bloody Town of *Boſton*, whither ſhe came on the 21ſt of the 3d Month, called *May*, 1660, and on the 31ſt ſhe was ſent for by the General Court. Being come, the Governor *John Endicot* ſaid, *Are you the ſame* Mary Dyer *that was here before?* And it ſeems he was preparing an Evaſion for her, there having been another of that Name returned from Old *England.*

England. But ſhe was ſo far from diſguiſing, that ſhe anſwered undauntedly, *I am the ſame* Mary Dyer *that was here the laſt General Court:* Then *Endicot* ſaid, *You will own your ſelf a* Quaker, *will you not?* To which *Mary Dyer* ſaid, *I own my ſelf to be reproachfully call'd ſo.* Then the Goaler, who would alſo ſay ſomething, ſaid, *She is a Vagabond.* And *Endicot* ſaid, *The Sentence was paſt upon her the laſt General Court, and now likewiſe: You muſt return to the Priſon, and there remain till to Morrow at nine a Clock; then from thence you muſt go to the Gallows, and there be hang'd till you are dead.* To which *Mary Dyer* ſaid, *This is no more than what thou ſaidſt before.* But *Endicot* returned, *But now it is to be executed, therefore prepare your ſelf to Morrow at nine a Clock.* She then ſpoke thus, *I came in Obedience to the Will of God the laſt General Court, deſiring you to repeal your unrighteous Laws for Baniſhment on pain of Death; and that ſame is my Work now, and earneſt Requeſt, although I told you, that if you refuſed to repeal them, the Lord would ſend others of his Servants to witneſs againſt them.* Hereupon *Endicot* aſked her, *Whether ſhe was a Propheteſs?* And ſhe anſwered, *She ſpoke the Words that the Lord ſpoke to her; and now the Thing was come to paſs.* And beginning to ſpeak of her Call, *Endicot* cry'd, *Away with her, away with her.* So ſhe was brought to the Priſon-houſe where ſhe was before, and kept cloſe ſhut up until the next Day.

About the Time appointed, the Marſhal *Michaelſon* came, and called for her to come haſtily, and coming into the Room where ſhe was, ſhe deſired him *to ſtay a little*, and ſpeaking mildly ſaid, *She ſhould be ready preſently.* But he being of a rough Temper, ſaid, *He could not wait upon her, but ſhe ſhould now wait upon him.* One *Margaret*

garet Smith, her Companion, being grieved to ſee ſuch Hardheartedneſs, ſpoke ſomething againſt their unjuſt Laws and Proceedings: To which he ſaid, *You ſhall have your Share of the ſame.* Then *Mary Dyer* was brought forth, and with a Band of Soldiers led through the Town, the Drums being beaten before and behind her, and ſo continued, that none might hear her ſpeak all the Way to the Place of Execution, which was about a Mile. With this Guard ſhe came to the Gallows, and being gone up the Ladder, ſome ſaid to her, *That if ſhe would return ſhe might come down and ſave her Life:* To which ſhe replied, *Nay, I cannot, for in Obedience to the Will of the Lord I came, and in his Will I abide faithful to Death.* Then Capt. *John Webb* ſaid, *That ſhe had been there before, and had the Sentence of Baniſhment upon pain of Death, and had broken the Law in coming again now; and therefore ſhe was guilty of her own Blood.* To which ſhe returned, *Nay, I came to keep Blood-guiltineſs from you, deſiring you to repeal the unrighteous and unjuſt Law of Baniſhment upon pain of Death, made againſt the innocent Servants of the Lord; therefore my Blood will be required at your Hands, who wilfully do it: But for thoſe that do it in the Simplicity of their Hearts, I deſire the Lord to forgive them: I came to do the Will of my Father, and in Obedience to his Will I ſtand even to Death.* Then Prieſt *Wilſon* ſaid, Mary Dyer, *O repent, O repent, and be not ſo deluded and carried away by the Deceit of the Devil.* To this *Mary Dyer* anſwered, *Nay, Man, I am not now to repent:* And being aſk'd by ſome, *Whether ſhe would have the Elders pray for her?* She ſaid, *I know never an Elder here.* Being farther aſk'd, *Whether ſhe would have any of the People to pray for her?* She anſwered, *She deſired the Prayers of all the People of God.* Thereupon

upon ſome ſcoffingly ſaid, *It may be ſhe thinks there are none here.* She looking about, ſaid, *I know but few here.* Then they ſpoke to her again, *That one of the Elders might pray for her.* To which ſhe replied, *Nay, firſt a Child, then a young Man, then a ſtrong Man, before an Elder in Chriſt Jeſus.* After this ſhe was charg'd with ſomething which was not underſtood what it was, but ſhe ſeemed to hear it; for ſhe ſaid, *It's falſe, it's falſe, I never ſpoke thoſe Words.* Then one mentioned, that ſhe ſhould have ſaid, *She had been in Paradiſe.* To which ſhe anſwered, *Yea, I have been in Paradiſe theſe ſeveral Days.* And more ſhe ſpoke of the eternal Happineſs into which ſhe was now to enter. In this well diſpos'd Condition ſhe was turned off, and died a Martyr of Chriſt, being twice led to Death, which the firſt Time ſhe expected with undaunted Courage, and now ſuffer'd with Chriſtian Fortitude.

That we might accompany this holy Woman to the End of her Sufferings, we have a little exceeded the Limits of Time allotted for this Collection. The Remainder of the Scene of Innocent Blood in this Country, we muſt defer the Account of, till the Publication of another Volume.

SECT.

SECT. XIV.

Containing an Account of the Sufferings *and* Jeopardies *of ſeveral of the People called* Quakers, *concern'd to travel in Obedience, as they believed, to the Call of God, out of* England, *into diverſe Parts of* Europe *and* Aſia, *before the Year* 1660.

The ſame Inward Evidence of a Divine Impulſe, and Neceſſity of Obedience thereunto, which ſupported the ſaid People under Sufferings in their own Country, led diverſe of them to travel up and down the World, as with their Lives in their Hands, to teſtify the Truth, even to the Teeth of its greateſt Oppoſers, for knowing that the Cauſe was the Lord's, they were rais'd above the Fear of Man in publiſhing it, and the Preſence of Him on whoſe Errand they went, did ſo eminently attend many of them, as to carry them unhurt through the greateſt Difficulties. We have thought proper to cloſe this Volume with the Memorials of ſome of them, *viz.*

I. *George Robinſon*, a young Man of *London*, in the Year 1657, felt a Motion to travel to *Jeruſalem*, in Order thereunto he embark'd for *Leghorn*, and thence ſailed to St. *John d'Acra*, formerly *Ptolemais* in *Aſia*, whence he got Paſſage in a Ship for *Japha* or *Joppa*. From *Japha* he

he went to *Ramoth*, but the Friars at *Jeruſalem* having heard of his Coming, and well knowing that his Teſtimony tended to prejudice the Trade they liv'd by, gave Orders to ſome to ſtop him, which was done: And after he had been lockt up about a Day, an ancient *Turk* of good Repute, took him into his Houſe, and courteouſly entertain'd him. After a few Days came an *Iriſh* Friar from *Jeruſalem*, who told him he was ſent from his Brethren the Friars there, to propound to him ſome Queſtions,

1. *Whether he would promiſe, when he came to* Jeruſalem, *to viſit the Holy Places as other Pilgrims did?*

2. *Whether he would pay ſo much Money as Pilgrims us'd to do?*

3. *Whether he would wear ſuch a ſort of Habit as was uſual with Pilgrims?*

4. *That he muſt ſpeak nothing againſt the* Turk's *Laws.*

5. *When he came to* Jeruſalem, *not to ſpeak any Thing about Religion.*

Not being willing to enter into any Promiſe, he was by the *Iriſh* Friar (with a Guard of Horſe and Foot he brought with him from *Jeruſalem*) carried back to *Japha*, and embark'd in a Veſſel bound for St. *John d'Aca*, whither being come, a *French* Merchant call'd *Surrubi*, took him into his Houſe, and lodg'd him about three Weeks. At length *Robinſon* got Opportunity (by the Help of the *French* Merchant, who was an ancient Man) to return by Sea to *Japha*, from whence he went on his Journey a-foot, and by the Way met three Men, two of them riding upon Aſſes, and the third going on foot; and they aſking him for Money, one held his Gun to his Breaſt,

and another put his Hand into his Pockets, and took ſome Things out. He ſuffering all this without Oppoſition, the Man that took his Things from him, put them up again; and one of the three taking him by the Hand, led him a little on his Way in a friendly manner, and ſo left him.

When he came again to *Ramoth*, he was preſently known, and two that belonged to the Friars laid hold of him, and hurried him away; but two *Turks* took him from them, and one leading him by one Arm, and the other by the other, they brought him into a Moſque or *Turkiſh* * Temple. Thus innocently entring there, many People came flocking in, and alſo ſome of the *Mahometan* Prieſts, who having cauſed him to ſit down, aſked him, *Whether he would turn to the* Mahometan *Religion?* But he refuſing, they preſſed him much, made great Promiſes, and ſaid, *That he had nothing to fear what the Chriſtians might do unto him.* Nevertheleſs he anſwered, *That he could not turn unto them for all the World.* But they continued to ſtrive much with him, and would have him hold up one of his Fingers, as a Sign of owning them: And one bid him ſay, *Chriſt is bad*, but he anſwer'd, *He knew him to be good, and he was his Servant.* Then ſome growing angry, ſaid, *If he would not turn to their Religion he ſhould die.* To which he replying, *That he would rather die than turn unto them*; it was anſwered, *He ſhould then die.* And ſo by their Order, the Executioner hal'd him away to the Place where it was expected that he ſhould have been burnt to death with Camel's Dung. Here he

* *The* Turks *have a Cuſtom, that whoſoever entreth into any* Moſque, *muſt embrace the* Mahometan *Religion, or ſuffer Death.*

he was made to ſit down upon the Ground, and was as a Sheep among Wolves. Whilſt he was thus ſitting with a retired Mind, the *Turks* began to fall out among themſelves, and whilſt they were at odds, a grave ancient *Turk*, a Man of Note, came to him and ſaid, *Whether he would turn from his Religion or not, he ſhould not die.* Then he was brought before the Prieſts again, who aſked him, *Will you turn?* And he anſwering *No*, they recorded in a Book, *that he was no* Roman Catholick, *but of another Religion*: For though he denied to be ſuch a Catholick, yet he had owned that he was a Chriſtian. And the *Turks* perceived that his entring into the Moſque, was not voluntary, but a Trick of the Friars to enſnare him. After a few Days a Guard of Horſemen, hired by the Friars, carried him to *Gaza*, they having incenſed the *Baſha* of that Place againſt him; but *Robinſon* being come thither, Things took an unexpected Turn in his Favour, for the *Baſha* being inform'd by ſome *Turks* of the miſchievous Deſign of the Friars, made them pay a conſiderable Fine, and alſo commanded them to convey the Man ſafely to *Jeruſalem*. Accordingly he was carried thither, and there, by the Appointment of the Friars, brought into their Convent. The next Morning a Friar came, and aſked him, *If he would become an obedient Child, and go to viſit the Holy Places, according to their Cuſtom.* He anſwered, *No.* Then the Friar ſaid, *Whereas others give great Sums of Money to ſee them, you ſhall ſee them for nothing.* But *Robinſon* replied, *I ſhall not viſit them in your manner, for in ſo doing I ſhould ſin againſt God.* This did not pleaſe the Friar, yet he ſaid, *They would honour him as much as ever they honoured any* Engliſhman *that came thither, if he would conform to them.* But *Robinſon* continued immoveable, and ſaid,

He ſhould not conform, and as for their Honour, he did not matter it. The Friar ſeeing he could not prevail, went away in Anger, and in a ſhort Time came again, and other Friars with him, and then one aſked him, *If he would viſit their Church and the Holy Sepulchre, and* Bethlehem, *with the reſt of the Holy Places?* But he told them, *At preſent he had no Buſineſs to viſit them at all,* viz. *to worſhip them.* Then one ſaid to him, *How can you be a Servant of God, and will not go to viſit the Places where the holy Men of God dwelt?* To which he returned, *That they, under Pretence of doing Service to God, in viſiting the Places where the holy Men dwelt, did oppoſe that Way, and reſiſt that Life, which the holy Men of God lived and walked in.* Then one of the Friars ſaid, *What do you preach unto us for?* To which he replied, *That he would have them turn from thoſe evil Practices they lived in, elſe the Wrath of the Almighty would be kindled againſt them.* But they did not at all like ſuch Diſcourſe, and therefore ſaid, *If he would not go and viſit the aforeſaid Places, yet he muſt give twenty five Dollars, as was the manner of thoſe that viſited them, for,* ſaid they, *the* Turks *muſt be paid, whether he would viſit them or not; but if he would viſit them, then they would pay it for him.* To this he ſignified, *That he could not ſubmit to ſuch unreaſonable Terms.*

Then they brought him before a *Turk* in Authority in that Place, who aſked him diverſe Queſtions, to which he ſoberly gave Anſwers; and they diſcourſing about the Worſhip of the Chriſtians, the *Turk* aſked, *What was the Cauſe of his coming to* Jeruſalem? To which he anſwered, *That it was by the Command of the Lord God of Heaven and Earth he came thither; and that the great and tender Love of God was manifeſt in viſiting them; his compaſſionate Mercies being ſuch, that*

that he would gather them in this the Day of his Gathering. Having witneſſed againſt the Superſtition of the Friars there, and diſcharged his Conſcience of the Meſſage he believ'd himſelf ſent to deliver, he found, as he declared, great Peace with the Lord, and therefore magnified his glorious Name, who had accompanied and preſerv'd him through many Trials. For the Friars, who intended him Miſchief, were commanded, to carry him again ſafe and free of Charges to *Ramoth*. Here we leave him, becauſe our Accounts mention not how he returned from thence, tho' he came afterward ſafely home. †

II. *Mary Fiſher* ‖ a Maiden, found herſelf moved to go and deliver a Meſſage from the Lord, as ſhe believed, to Sultan *Mahomet* the 4th, then encamped with his Army near *Adrianople*. Accordingly ſhe paſſed to *Smyrna*, but being hindred in her Paſſage that way by the *Engliſh* Ambaſſador, who ſent her back to *Venice*, ſhe went by Land from the Sea Coaſts of the *Morea* to *Adrianople*, very peaceably, without any Abuſe or Injury offer'd in that long Journey of about five or ſix hundred Miles. Being come thither, ſhe acquainted ſome of the Citizens with her Intent, and deſired ſome of them to go with her; but when none of them durſt go, fearing the *Sultan*'s Diſpleaſure, ſhe went alone, and coming near the Camp, procured a Man to inform at the *Grand Vizier*'s Tent, *that there was an* Engliſh *Woman had ſomething to declare from the Great God to the* Sultan; who ſoon ſent her Word

† *See* Sewell's *Hiſtory of the* Quakers, *pag.* 168, 169, 170, 171.

‖ *The ſame Perſon of whom we ſpake before in the Account of* New England.

that ſhe ſhould ſpeak with him the next Morning. So ſhe returned to the City that Night; and the next Morning came to the Camp, and ſo to the *Great Turk*, who being with his great Men about him, as he uſes to be when he receives Ambaſſadors, ſent for her in; and ſhe coming before him, he aſked her, *Whether it was ſo as he had heard*, viz. *That ſhe had ſomething to ſay to him from the Lord?* She anſwered him, *Yea.* Then he bad her ſpeak on (having three Interpreters by him) and when ſhe ſtood ſilent a little, waiting on the Lord when to ſpeak, he ſuppoſing that ſhe might be fearful to utter her Mind before them all, aſked her, *Whether ſhe deſired that any might go forth before ſhe ſpake*, She anſwered, *Nay:* Then he bid her *ſpeak the Word of the Lord to them, and not to fear, for they had good Hearts and could hear it*, and ſtrictly charged her, *to ſpeak the Word ſhe had to ſay from the Lord, neither more nor leſs, for they were willing to hear it, be it what it would.* Which ſhe ſpeaking, they all gave diligent Heed with much Soberneſs and Gravity till ſhe had done; and then he aſking her, *Whether ſhe had any more to ſay?* She aſked him, *Whether he had underſtood what ſhe had ſaid?* He replied, *Yes, every Word*; and farther ſaid, *That it was Truth*, and deſired her to ſtay in that Country, ſaying, *That they could not but reſpect ſuch an one as ſhould take ſo much Pains to come to them, ſo far as from* England, *with a Meſſage from the Lord*, and proffered her a Guard to bring her unto *Conſtantinople* whither ſhe intended, which ſhe not accepting (truſting in the Arm of the Lord which had brought her thither, to bring her back, who had proſpered her Work) he told her, *It was dangerous travelling, eſpecially for ſuch an one as ſhe, and wondred that ſhe had paſſed ſo ſafe, ſo far as ſhe had*; ſaying, *It was in Reſpect and Kindneſs*

to

to her that he had proffered it, and that he would not, for any Thing, ſhe ſhould come to the leaſt Hurt in his Dominions: Then they aſked her, *What ſhe thought of their Prophet* Mahomet? She replied, *That ſhe knew him not, but the Chriſt, the true Prophet, the Son of God, who was the Light of the World, and enlightneth every Man that cometh into the World, him ſhe knew.* Adding, *If the Word that the Prophet ſpeaketh cometh to paſs, then ſhall ye know that the Lord has ſent that Prophet, but if it come not to paſs, then ſhall ye know that the Lord never ſent him.* To which they confeſſed and ſaid, *It was Truth.* And ſo ſhe departed through that great Army to *Conſtantinople*, without a Guard, and came thither without the leaſt Hurt, Scorn or Deriſion.

III. *John Perrot* and *John Love* went together to *Leghorn* in *Tuſcany*, where they were had to the Inquiſition, and Examin'd by three Friars, who, after they had given Account of their Call and Service, diſmiſs'd them. They went afterward to *Venice*, where *Perrott* ſpake to the *Doge* in his Palace: From thence they travail'd to *Rome*, and bore Teſtimony againſt the Idolatry committed there, in ſuch a publick manner, that they were taken into Cuſtody. *John Love* died in the Priſon of the Inquiſition, where ſome ſaid he was privately made away: *Perrot* continued Priſoner at *Rome* a long Time after, but at length obtain'd his Liberty, and return'd to *England*.

IV. *Samuel Fiſher* and *John Stubbs* were alſo at *Rome* about the Year 1659, where they teſtifi'd publickly againſt the Popiſh Superſtition, and had Conference with ſome of the Cardinals: They alſo ſpread ſome Books among the Friars: Notwithſtanding all which, ſuch a peculiar Pro-

vidence attended them, that they came away from thence unmoleſted.

V. *William Salt*, about the ſame Time, for bearing his Teſtimony at* *Morlaix* in *France*, a gainſt the Maſkings, which were there tolerated by Law, ſuffer'd an hard and grievous Impriſonment; and the Bayliff of that Town had a Deſign to have put him to Death: But through the Interceſſion of *Lockhart*, the *Engliſh* Ambaſſador, he was releas'd by Order from the King, being become as the Shadow of a Man through his extream Sufferings.

VI. *Chriſtopher Birkhead*, having ſpoken and written againſt the Popiſh Religion, was therefore impriſon' d at *Rochel* in *France*, and Examin'd by the Biſhop: Some would have had him burnt, but the Criminal Judge abſolv'd him. After which, in the beginning of the Year 1657, he went to *Middleburgh* in *Zealand*, and going into the *Engliſh* Congregation there, after their Preacher *William Spanke* had preached about three Quarters of an Hour, he ſaid thus, *Friends*, the Apoſtle ſaith, *That we may all propheſie one by one, that two or three Prophets may ſpeak and the others judge, and if any thing be revealed to him that ſits by, let the firſt hold his Peace.* This cauſed a great Stir in the Congregation, and he was preſently apprehended and had before the Magiſtrates, by whoſe Order he was ſent to the Houſe of Correction: But after ſome Time was releaſed, at the Interceſſion of the *Heer Newport* Ambaſſador of the States General in *England*.

VII. About

* *See* G. Biſhop's *New-England Judg'd*, *page* 22.

VII. About the ſame Time one *George Baily*, coming into *France*, was taken into Cuſtody and died in Priſon there, having zealouſly teſtified againſt Popery, and ſpoken boldly againſt worſhipping of Images.

VIII. *William Ames*, in the Year 1657 being at *Amſterdam*, was by the Magiſtrates commanded to depart the Town in twenty four Hours, which he not doing, was taken into Cuſtody for ſome Days, and then was led through the Regular's Gate, and baniſh'd the Town: But he judging that he had committed no Evil, return'd next Day into the City, and paſs'd through the great Market-place call'd the *Dam*; and 'twas ſaid, ſome of the Magiſtrates ſeeing him, ſaid, *Lo there's the* Quaker, *if now we had a mind to make Martyrs, here would be an Opportunity.* But no Evil being prov'd againſt the Man, they thought it Prudence not to meddle farther with him.

In the Year 1659, *Ames*, together with one *Martin Martinſon* a Cooper of *Moordrecht*, was confin'd for ſome Time in the *Bedlam* at *Rotterdam:* Of which Confinement and the Occaſion of it, ſee more at large in *Sewell*'s Hiſtory, pag. 196, 197, 198. Being ſet at Liberty again, he travell'd into *Germany*, and through *Bohemia* into *Poland*, in all which Places ſome receiv'd the Truth he preached, though in other Parts he was entertained with Reproach and Deriſion.

IX. *William Caton*, in the Year 1656, being at *Middleburgh* in *Zealand*, was clapt up in Priſon ſome Days, and then being weak in Body, was order'd by the Magiſtrates to be ſent away for *England*; they ſent him conducted by a Guard of Soldiers in a Coach-Waggon to the Water-Side, and put him on board a Ship of War, where

where he endur'd much Hardſhip, the Seamen being ſo ill natur'd that they would not allow him ſo much as a Piece of Sailcloth, but he was fain to lie on the bare Boards in very cold and ſtormy Weather: But though thus hardly us'd, the Preſence of God ſupported him, and he found his Strength increaſe, until he came again to *London*.

There were ſeveral others who travailed and bore Teſtimony to the Truth in *Holland*, *Germany*, *Italy*, &c. whom we omit mentioning, becauſe we do not find that they ſuffer'd Perſecution, or Impriſonment in their Travels, and ſhall return nearer home, to

IRELAND, where we find *Miles Halhead*, *James Lancaſter*, and *Miles Bateman*, in the Year 1654, proclaiming the Truth in Cities, Towns and Villages, and before Magiſtrates, as Occaſion offer'd, and their Teſtimony was receiv'd by many. In the Summer 1655, *Edward Burrough* and *Francis Howgill*, went thither, and were at *Dublin* about three Months, and in other Parts as much longer, and omitted no Opportunity to declare and ſpread their Doctrine: Among others who received their Teſtimony was *William Ames*, of whom we ſpake before, who had been a military Officer, a bold and zealous Man, and a Teacher among the *Baptiſts*. *Burrough* and *Howgill* were at length taken Notice of, for their Doctrine was obſerved to ſpread, and were baniſhed out of *Ireland* by Order from *Henry Cromwell* then Lord-Deputy.

On the ſame Day that they were ſent away, *Barbara Blagdown* arrived there. She went from *England* in a Veſſel bound for *Cork*, but by foul Weather carried to *Dublin*: When the Tempeſt was

was high, the Seamen ſaid, that ſhe being a *Quaker* was the Cauſe of it, and they conſpired to caſt her overboard. Aware of this Plot ſhe told the Maſter, what his Men deſign'd to do, and ſaid, *That if he did ſuffer this, her Blood would be required at his Hands.* So he charged them not to meddle with her. The Storm continuing, and it being on a firſt Day of the Week, ſhe went upon the Deck, feeling her ſelf moved to ſpeak to the Seamen by way of Exhortation, and to pray for them, for their Prieſt, afraid like the reſt, could not ſay any Thing among them. Having ſpoke what was upon her, ſhe concluded with a Prayer, and all the Ship's Crew were very quiet and ſedate, ſaying, *They were more beholden to her than to their Prieſt, becauſe ſhe prayed for them, and he for fear could not open his Mouth to ſpeak.* At length they arrived ſafe at *Dublin*, the Providence of God having been remarkable in their Preſervation, ſo that the Maſter of the Veſſel took Notice of it, ſaying, *He was never before in ſuch a Storm without receiving any Loſs.*

Barbara going aſhore, went to the Deputy's Houſe; but the People told her, *There was for her no ſpeaking with him, for he had baniſh'd two of her Friends out of the Nation the Day before:* Then ſhe met with the Secretary, and deſired him *to help her to ſpeak with the Deputy.* He anſwered, *That he did not think he could.* Then ſhe told him, *That if he would be ſo civil as to go up and tell the Deputy, that there was a Woman below that would ſpeak with him, if he refuſed, ſhe was anſwered.* So the Secretary went up, and there came a Man to fetch her into the Withdrawing Room; and after ſhe had been there a while, a Perſon came out of the Deputy's Chamber, and all that accompanied him ſtood bare-headed (for they knew

knew ſhe had never ſeen the Deputy) but ſhe had a Senſe it was a Prieſt, who ſhew'd himſelf covered to deceive her: And the Room being almoſt full of People, they aſk'd her, *Why ſhe did not do her Meſſage to their Lord?* To which ſhe anſwered, *When I ſee your Lord, then I ſhall do my Meſſage to him.* A little after, the Deputy came forth, and ſat down on a Couch: She then ſtood up, and ſpeaking to him what was upon her Mind, bade him, *Beware that he was not found fighting againſt God, in oppoſing the Truth, and perſecuting the Innocent; but, like wiſe* Gamaliel, *to let them alone; for if it was of God it would ſtand, but if of Man, it would fall.* Farther, *That the Enmity did not lie ſo much in himſelf, but he was ſtirred up to it by evil Magiſtrates, and bad Prieſts; and that God's People were as dear to him now as ever, and they that touch'd them, touch'd the Apple of his Eye. In the mean while, in his Name, and by his Power, there was much Hurt done to the People of God all over the Nation, and that at laſt it would lie heavy upon him. Moreover, that the Teachers of the People did cauſe them to err, and that he knew the Prieſts Condition.* She touching upon that, the Deputy ſaid to the Prieſt that ſtood by, *There's for you Mr.* Harriſon: And ſhe ſpake with ſuch Power, that it made the Deputy much concern'd: And when ſhe had done, he aſk'd the Prieſt, *What he had to ſay to that which ſhe ſpoke?* And he ſaid, *It was all very true, and very good, and he had nothing to ſay againſt it, if ſhe did ſpeak as ſhe meant.* Then ſhe told the Prieſt, *That the Spirit of God was true, and did ſpeak as it meant, and meant as it ſpoke; but that Men of corrupt Minds did pervert the Scriptures, by putting their own Imaginations and Conceivings upon it, and ſo did deceive the People. But the holy Men of God wrote, and gave forth the*

Scriptures,

Scriptures, as they were inſpired of the Holy Ghoſt, and that they were of no private Interpretation, and could not be underſtood but by the ſame Spirit that gave them forth.

After having thus ſpoken, ſhe went away, and returned to her Lodging, which was at one Captain *Rich*'s Houſe, who, coming home, ſaid, *That the Deputy was ſo ſad and melancholy, after ſhe had been with him, that he could not go to Bowls, or to any other Paſtime.*

Barbara having now perform'd her Service at *Dublin*, went to *Cork*, where ſhe had ſome Relations and Acquaintance, but great were her Sufferings thereabout; for ſhe was impriſon'd almoſt wherever ſhe came, being moved to follow thoſe of her Acquaintance into ſeveral Steeplehouſes: Yet where-ever her Mouth was opened, ſome received her Teſtimony. Once ſhe was made to ſpeak in a Market-place, where a Butcher ſwore, *He would cleave her Head*; and having lifted up his Cleaver to do it, there came a Woman behind him, and catching his Arms, ſtopt him, till the Soldiers came and reſcued *Barbara*. Many of her Acquaintance, with whom ſhe formerly had been very converſant, were now afraid of her; for ſometimes ſhe ſpoke ſo awfully to them in their Houſes, that it made them tremble, and ſome ſaid, *She was a Witch*, and running away, their Servants turned her out of Doors. After ſome Time ſhe returned home to *Briſtol*, but it was not long e'er ſhe was mov'd to go to *Ireland* again, and being come near *Dungarvan*, the Ship founder'd not far from Shore, the Maſter and the Paſſengers got into the Boat, except one Man and a Woman who were caſt away; and *Barbara*, who was ſtill in the Cabin, was almoſt ſtifled by Waves that beat in upon her; yet at length ſhe got upon the Deck. The

Maſter

Maſter, in the mean while being come aſhore, called to her, *That if ſhe would leap down, he and another would venture to come into the Water to ſave her:* Accordingly they came up to their Necks, and ſhe leaping down they caught her, but being entangled in the Ropes leaping down, ſhe was drawn from them again: But preſently a Wave came rowling, and beat the Ship outward, which was their Preſervation; for if it had beaten inward, it might have killed them all three; ſhe was thus caught again and drawn to Shore. Then ſhe went to *Dublin*, where coming into the Court of Juſtice, ſhe ſpoke to the Judge, and exhorted them to Righteouſneſs. But this was taken ſo ill, that ſhe was put into Priſon, where ſhe lay upon Straw on the Ground, and when it rained, the Wet and the Filth of the Houſe of Office ran in under her. Being arraign'd at the Bar, ſhe was required to plead, *Guilty*, or *not Guilty*. She anſwered, *That there was no Guilt upon any ones Conſcience, for what was done in Obedience to the Lord God.* But ſhe not anſwering in that Form of Words they required, was ſent back to Priſon, where ſhe ſuffer'd much. She was afterward impriſon'd at *Limerick*, and when releas'd thence return'd to *England*, having been rob'd by a Privateer of all ſhe had, in her Paſſage thither.

Being now clear of *Ireland*, we ſhall come to *Scotland*, where ſome Meetings began to be ſetled about the Year 1654. The firſt *Scotch* Preachers among thoſe called *Quakers*, were *William Oſborne*, *Richard Ree*, and *Alexander Hamilton*, which *Hamilton* with his Wife and Siſter, had ſeparated from the Society of the *Independents*. When *Thomas Charters* their Teacher, ſaw he could not draw them back again, he threatned

threatned them with Excommunication, and appointed a Day for it, giving Notice thereof to *Hamilton* ſome Days before hand. *Hamilton* warned him *to forbear, or elſe the Anger of God would ſeize him.* But he anſwer'd, *It is but* Alexander Hamilton *that ſaith ſo*; to which *Hamilton* reply'd in the Preſence of many Witneſſes, *That it was not only he, but what he had ſaid was of the Lord.* But *Charters* perſiſting in what he intended, and walking two Days before the appointed Time in the Steeple-houſe Yard, where his Horſe was feeding, ſtept to him to ſtroke him; but his Horſe growing wanton, gave *Charters* ſuch a violent Kick on his Side, that he died about the ſame Hour which was appointed by him for the Excommunication. Some of the firſt *Engliſh* Quakers who travel'd into *Scotland*, were *Chriſtopher Fell*, *George Wilſon*, *John Grave*, *Sarah Chivers* and *Katharine Evans*. As alſo *Miles Halhead* and *James Lancaſter*, who in the Year 1654 being at *Dumfries*, and *Miles* ſpeaking, after the Prieſt had done, in the Steeple-houſe there, againſt the Deceit and Hypocriſy of the People, they were ſo enraged, that they drove him and his Companion out of the Town, near to the Side of a great River, where it was intended to ſtone them, which Deſign they prevented by wading through the River, and ſo eſcaped their Hands. They were alſo at *Edinburgh* and *Leith*, about ten Days, where *Miles* deliver'd to the Officers and Captains of the Army and Garriſons, his Meſſage, which was, "That "the Anger of the Lord was kindled againſt "them, becauſe they had not performed their "Promiſes, which they made to him in the Day "of their Diſtreſs, when the Enemies encom-"paſſed them on every Side; for then the Lord "delivered them, and gave them Victory, but

"they

" they had returned him Evil for Good, and " committed Violence againſt thoſe he ſent to " declare his Word amongſt them." After which they went to *Glaſgow* and *Sterling*, and then return'd to *England*.

In the Year 1655, *William Caton* and *John Stubbs* travell'd into ſeveral Parts of *Scotland*, and publiſh'd the Teſtimony they had to declare, without much Oppoſition.

In the Month of *October* 1657, *George Fox* was at *Edinburgh*, where he was ſummon'd to appear before the Council, who, tho' indifferently civil, yet told him, *He muſt depart the Nation of* Scotland, *by that Day ſevennight*. But he, regardleſs of that Charge, continued travelling up and down the Country, and had in ſome Places good Opportunities to declare the Goſpel, being heard with Satisfaction by the *Engliſh* Soldiers, but the *Scots* generally gave little heed: He was alſo among the *Highlanders*. Returning at length to *Leith*, he was told by ſeveral, *That the Council had granted forth Warrants to apprehend him, becauſe he was not gone out of the Nation after the ſeven Days were expired, that they had order'd him to depart in.* To whom he replied, *What do you tell me of their Warrants againſt me? If there were a Cart Load of them, I do not heed them, for the Lord's Power is over them all.* So he return'd to *Edinburgh*, and lodged at the ſame Inn he did before. He afterwards had conſiderable Service at *Johnſton*, *Dunbar*, and other Places.

We find alſo, that about the Year 1659, *Stephen Criſp* went into *Scotland*, to preach the Goſpel there, and to edifie the Churches with his Gift.

The

The CONCLUSION.

We ſhall conclude this Volume with the final terminating of the ſeveral Forms of Government under which this People had hitherto ſuffer'd, and to whom diverſe of them had been faithful Monitors of the approaching Judgments of God, for their Hardheartedneſs, Oppreſſion and Perſecution; particularly *Edward Burroughs*, who in a printed *Meſſage* to the then *Rulers* of *England*, dated in the 9th Month 1659, has theſe Expreſſions, "If you of the Army be always "treacherous and diſobedient towards him, and "abuſe your Power, and diſregard your Price, "that God hath given you, and trifle away "your Hour about Places of Honour, and "ſuch ſelf ſeeking Matters, and the Cauſe of "God be neglected by you, and his People "continued oppreſſed Sufferers under you, as "they have long been, even then ſhall you be "caſt aſide with ſhameful Diſgrace, and the "heavy Hand of the Lord ſhall be upon you in "Judgment, and you ſhall be ſmitten more "than any before you; your Eſtates ſhall not "be ſpared from the Spoiler, nor your Souls "from the Pit, nor your Perſons from the Vio-"lence of Men, no, nor your Necks from the "Axe: For if you be unfaithful, and continu-"ally treacherous to the Cauſe of God, then "ſhall you be left to the Will of your Enemies, "and they ſhall charge Treachery and Treaſon "upon you, and your Perſons and Eſtates ſhall "be given for a Prey to your Enemies."

All theſe Things were ſoon after fulfilled upon them, according to the Pleaſure and Determina-

nation of the *Moſt High*, who *ruleth in the Kingdoms of Men, and giveth them to whomſoever he will, whoſe Dominion is an Everlaſting Dominion, and his Kingdom is from Generation to Generation.* Before whom, *all the Inhabitants of the Earth are reputed as nothing*, who *doth according to his Will in the Armies of Heaven, and among the Inhabitants of the Earth, and none can ſtay his Hand, or ſay unto him, What doſt thou?*

AN

AN APPENDIX.

CONTAINING

Many Original Papers *and* Records *referr'd to in the foregoing* ABSTRACT.

NUMBER I.

A Letter from Miles Halhead *to his Wife.* p. 73.

Anne Halhead.

MY dear Heart, my dear Love, in the Lord Jesus Christ, salutes thee and my Children. My Soul, my Soul, is poured forth in Love to thee daily, and the Breathing of my Soul to my Father is for thee, that thou mayst be kept in the Fear of the Lord, and in his Counsel daily, that so thou mayst come to Rest and Peace, that is laid up for all that fear him, and walk in Obedience to the Light that Jesus Christ hath enlightned them withal. So, my dear Heart, I declare to thee, in the Presence of the Living God, who is Lord of Heaven and Earth, and before Men and Angels, there is no other Way

that leads to Peace and Eternal Reſt, but walking in Obedience to the Light that comes from Jeſus Chriſt; and of this Light thou haſt received a Meaſure. Therefore, my dear Heart, be faithful to the Lord, in what is made known unto thee, that thou mayſt come to witneſs true Peace and Reſt, that Eye hath not ſeen, nor Ear heard, neither hath it enter'd into the Heart of Man, what is laid up for all them that fear him. So, my dear Heart, as I have found Peace and Eternal Reſt to my Soul from the Lord, ſo I am moved of the Lord, in Love to thy Soul, to ſhew thee the Way that leads to Peace and Eternal Reſt, which Way is Chriſt, who is the Light, and the Way that leads to the Father, from whence all Light comes; and of this Light which comes from Chriſt I bear record thou haſt received a Meaſure. Therefore, in dear Love I exhort thee to walk in Obedience to thy Meaſure, which thou haſt received from the Lord. So in the Preſence of the Lord God do I declare, that walking in Obedience to this Light that comes from Chriſt, is the Way that leads to Eternal Reſt and Peace. Therefore, as thou tendereſt the Eternal Good of thy Soul, be faithful to the Light that comes from Chriſt, which Light beareth witneſs againſt Lying and Swearing, and vain Talking, and all manner of Evil. So, my dear Wife, in Bowels of dear Love to thy Soul, which is more precious than all the World, have I ſhewed thee the Way; if thou wilt walk in it, it will lead thee into the Eternal Covenant of Life and Peace. So, my dear Wife, in Love, in Love, I have cleared my Conſcience to thee, in the Preſence of the Living God, as a true and faithful Huſband to thee, deſiring thy Eternal Good and Welfare as my own, the Lord God is my Witneſs. Dear Wife,

remember

remember my dear Love to all my Friends and Countrymen according to the Fleſh; for I deſire the Eternal Good and Welfare of you all, and that you all may come to believe in the Light in your own Conſciences, which Jeſus Chriſt hath enlightned you with; which Light bears witneſs againſt Lying and Swearing, and all manner of Evil. This is the Light of Chriſt, and walking in Obedience to this Light, is the Way that leads out of Sin and Evil, up to God Eternal, bleſſed for evermore: And he that acts contrary to this Light in his own Conſcience, it is his Condemnation. Now, dear Friends, while you have Time, prize it.

Thy Huſband, and a Lover of thy Soul,

Miles Halhead.

NUMBER II.

A Letter from Miles Halhead *to his Friends.* pag. 73.

Dearly beloved Friends and Brethren,

IN the North of *England* even to the South, the Land of our Nativity, whom the Lord God of Heaven and Earth hath called and choſen in this the Day of his Eternal Everlaſting Love, to ſerve him in Truth and in Righteouſneſs, who have received the Lord's Truth in the Love of it, not only to believe in his Name, but to ſuffer Bonds and Impriſonments, and hard Sentences

the Teſtimony of Jeſus and the Word of God. *Dear Friends and beloved Brethren*, my Prayers to the Lord God of Heaven and Earth, and my Soul's Deſire is for you all, that you may all dwell together, as Children of one Father, in the Eternal Bond of Love, and Oneneſs of the Spirit; that you may all grow in the Eternal Living Truth of God, to be eſtabliſhed upon the Rock and ſure Foundation, that the Gates of Hell and Death cannot prevail againſt you, that under the Shadow of the Wings of the Almighty, you may all be kept and preſerved in Peace and Reſt, now in the Day of Trial and Hour of Darkneſs, when Hell hath open'd her Mouth, and the raging Sea caſt out her proud Waves, even like to overflow the Banks: Glory, Glory, and Eternal Living Praiſes be given to the Lord God, and to the Lamb for evermore, of all the Children of the Light, who hath found out a reſting Place for all his dear Ones, Lambs and Babes, and Children of Light, to flie into, in the needful Time of Trouble, where none can make them afraid, nor take away their Peace, as they abide faithful to him, who is our Way, our Light, our Life, our Strength, and Eternal Portion for ever. *My dear Friends and Brethren*, I beſeech you in the Bowels of dear and tender Love, that you walk as dear Children, faithful to him who hath called you with an honourable Calling, and loved you from the beginning with an Everlaſting Love, that all your Friends and Neighbours, and Men of this World, that ſee your Life coupled with Fear, may be made to confeſs and acknowledge, to the Honour and Glory of the Living Lord, that the God whom ye ſerve and fear, is the only true God of *Iſrael*; and herein you become a precious Savour unto the Living Eternal God, and a ſweet ſmelling

Savour

Savour unto all the Children of Light, and no good Thing will the Lord with-hold from you: The Mouth of the Lord God of Hosts hath spoken it, whose Promises are Yea and Amen to his own Seed for evermore.

Given forth the 14th of the 6th Month 1655, when I was Prisoner at the Prison-House in the City of Exeter, *in* Devonshire, *for the Testimony of Jesus, and the Word of God.*

Miles Halhead.

NUMBER III.

A Paper of James Naylor, *written by way of* Recantation, *after his Fall and Sufferings.* p. 168.

GLORY to God Almighty, who ruleth in the Heavens, and in whose Hands are all the Kingdoms of the Earth, who raiseth up and casteth down at his Will, who hath Ways to confound the Exaltation of Man, and to chastize his Children, and to make Man to know himself to be as Grass before him, whose Judgments are above the highest of Men, and his Pity reaches the deepest Misery: And the Arm of his Mercy is underneath, to lift up the Prisoner out of the Pit, and to save such as trust in him from the great Destruction, which vain Man through his Folly brings on himself; who hath delivered my Soul out of Darkness, and made

Way for my Freedom out of the Priſon-houſe, and ranſomed me from the great Captivity; who divides the Sea before him, and removes the Mountains out of his Way, in the Day when he takes upon him to deliver the Oppreſſed out of the Hand of him that is too mighty for him in the Earth: Let his Name be exalted for ever, and let all Fleſh fear before him, whoſe Breath is Life to his own, but a conſuming Fire to the Adverſary.

And to the Lord Jeſus Chriſt be Everlaſting Dominion upon Earth, and his Kingdom above all the Powers of Darkneſs, even that Chriſt of whom the Scriptures declare, which was, and is, and is to come, the Light of the World to all Generations, of whoſe Coming I teſtify, with the reſt of the Children of Light begotten of the Immortal Seed, whoſe Truth and Virtue now ſhine in the World, unto the Righteouſneſs of Eternal Life, and the Saviour of all that believe therein, who hath been the Rock of my Salvation, and his Spirit hath given Quietneſs and Patience to my Soul in deep Affliction, even for his Name's Sake. Praiſes for ever.

But condemned for ever be all thoſe falſe Worſhips with which any have idolized my Perſon in the Night of my Temptation, when the Power of Darkneſs was above; all their caſting off their Cloaths in the Way, their Bowings and Singings, and all the reſt of thoſe wild Actions which did any way tend to diſhonour the Lord, or draw the Minds of any from the Meaſure of Chriſt Jeſus in themſelves, to look at Fleſh which is Graſs, or to aſcribe that to the Viſible, which belongs to Chriſt Jeſus; all that I condemn, by which the pure Name of the Lord hath any way been blaſphemed through me in that Time of Temptation, or the Spirits of any People grieved, that

that truly love the Lord Jeſus, throughout the whole World, of what Sort ſoever.

This Offence I confeſs, which hath been Sorrow of Heart, that the Enemy of Man's Peace in Chriſt, ſhould get this Advantage in the Night of my Trial, to ſtir up Wrath and Offences in the Creation of God, a Thing the Simplicity of my Heart did not intend, the Lord knows, who in his endleſs Love hath given me Power over it to condemn it; and alſo that Letter ſent me to *Exeter* by *John Stranger*, when I was in Priſon, with theſe Words, *Thy Name ſhall be no more* James Naylor, *but* Jeſus: This I judge to be written from the Imaginations, and a Fear ſtruck me when I firſt ſaw it; and ſo I put it in my Pocket (cloſe) not intending any ſhould ſee it; which they finding on me, ſpread it abroad, which the Simplicity of my Heart never owned: So this I deny alſo, that the Name of *Chriſt Jeſus* is received inſtead of the Name of *James Naylor*, or be aſcribed to him; for the Name is to the promiſed Seed to all Generations, and he that hath the Son, hath the Name, which is Life and Power, the Salvation and the Unction, into which Name all the Children of the Light are baptized: So the Name of Chriſt I confeſs before Men, but not according to Men; which Name to me hath been a ſtrong Tower, in the Night and in the Day.

And this is the Name of Jeſus Chriſt which I confeſs, the Son and the Lamb, the promiſed Seed, where he ſpeaks, in Male or Female; but who hath not this in himſelf hath not Life, neither can have by idolizing my Perſon, or the Perſon of any Fleſh, but in whom the Heir is born and hath ſpoken, or doth ſpeak, there he muſt not be denied the Mouth to ſpeak by, who

is

is Head over all, and in all his own, God bleſſed for ever.

And all thoſe ranting wild Spirits, which then gathered about me in the Time of Darkneſs, and all their wild Actions and wicked Words againſt the Honour of God and his pure Spirit and People, I deny the Spirit, the Power, the Works thereof, and as far as I gave Advantage, thro' want of Judgment, for that evil Spirit in any to ariſe, I take Shame to my ſelf juſtly, having formerly had Power over that Spirit in Judgment and diſcerning where ever it was: Which Darkneſs came over me through want of Watchfulneſs, and Obedience to the pure Eye of God, and diligent minding the Reproof of Life which condemns the adulterous Spirit: So the Adverſary got Advantage, who ceaſes not to ſeek to devour, and being taken captive from the true Light, I was walking in the Night, where none can work, as a wandering Bird fit for the Prey. And if the Lord of all my Mercies had not reſcued me, I had periſhed; for I was as one appointed to Death and Deſtruction, and there was none could deliver me.

And this I confeſs, that God may be juſtified in his Judgment, and magnified in his Mercies without End, who did not forſake his Captive in the Night, even when his Spirit was daily provoked and grieved, but hath brought me forth, to give Glory to his Name for ever. And it is in my Heart to confeſs to God and before Men, my Folly and Offence in that Day; yet was there many Things formed againſt me at that Day, to take away my Life, of which I am not guilty at all; as that Accuſation, as if I had committed Adultery with ſome of thoſe Women who came with us from *Exeter* Priſon, and alſo thoſe who were with me at *Briſtol* the Night

Night before I ſuffer'd there. Of both which Accuſations I am clear before God, who kept me at that Day both in Thought and Deed, as to all Women, as a little Child, God is my Record. And this I mention in particular (hearing of ſome who ſtill ceaſe not to reproach therewith God's Truth and People) that the Mouth of Enmity may be ſhut from evil ſpeaking, tho' this touch not my Conſcience.

Alſo that Report, as though I had raiſed *Dorcas Erbury* from Death. This I deny alſo, and condemn that Teſtimony to be out of the Truth, though that Power that quickens the Dead I deny not, which is the Word of Eternal Life.

And this I give forth, that it may go as far as the Offence againſt the Spirit of Truth hath gone abroad, that all Burdens may be taken off with the Truth, and the Truth cleared thereby, and the true Light, and all that walk therein; and the Deeds of Darkneſs be condemned, and that all that are in Darkneſs may not act in the Night, but ſtay upon God who dwells in the Light, who with the Workers of Iniquity hath not Fellowſhip, which had I done when firſt Darkneſs came upon me, and not been led by others, I had not run againſt that Rock to be broken, which ſo long had born me, and of whom I had ſo largely drunken, and of which I now drink in meaſure; to whom be the Glory of all, and to him muſt every Tongue confeſs as Judge and Saviour, God over all, bleſſed for ever.

And this farther is given me to ſay to every particular Perſon, to whom this Writing ſhall come, whatever is thy Condition, wait in the Light which lets thee ſee it; there is thy Counſel and thy Strength, to be received, to ſtay thee, and to recover thee: Art thou tempted to ſin?

Abide

Abide in that which lets thee ſee it, that there thou mayſt come to feed on the right Body, and not on the Temptation; for if thou mindeſt the Temptation, it will overcome thee, but in the Light is Salvation: Or having ſinned, art thou tempted to deſpair or to deſtroy thy ſelf? mind not the Temptation, for it's Death that Sin hath brought forth; feed not on it nor mind it, leſt thou eateſt Condemnation, for that's the wrong Body.

The Body of Chriſt is felt in the Light, in which is Life from Death, Grace and Truth to feed on, which will overcome for thee being followed; but if thou followeſt the Temptation, Fear and Condemnation will ſwallow thee up: If there appear to thee Voices, Viſions and Revelations, feed not thereon, but abide in the Light, and feel the Body of Chriſt, and there wilt thou receive Faith and Power to judge of every Appearance, and Spirits, the good to hold faſt and obey, and the bad to reſiſt. Art thou in Darkneſs? mind it not, for if thou doſt, it will fill thee more; but ſtand ſtill and act not, and wait in Patience till Light ariſe out of Darkneſs, to lead thee. Art thou wounded in Conſcience? feed not there, but abide in the Light, which leads to the Grace and Truth, which teaches to deny and put off the Weight, and removes the Cauſe, and brings ſaving Health to light; yea, this I ſay to thee in the Name of Jeſus Chriſt, that though thou haſt made thy Grave as deep as the nethermoſt Hell, or were thy Afflictions as great as *Job*'s, and thy Darkneſs as the Depth of the Sea, yet if thou wilt not run to vain Helps, as I have done, but ſtay upon the Lord, till he give thee Light by his Word (who commanded Light to ſhine out of Darkneſs) from thence will he bring thee forth, and his Eye ſhall guide thee,

and

and thou ſhalt praiſe his Name, as I do this Day, Glory for evermore! And this Word is nigh thee, which muſt give thee Light, though Darkneſs comprehends it not.

And hadſt thou Gifts, Revelations, Knowledge, Wiſdom, or whatever thou canſt read of in the Scriptures of Truth, and doſt not abide in the Light, and feed on the Body of Chriſt, whence the Gifts ſpring, but feed on the Gift, thou mayſt be up for a while in thy own Sight, but certainly thou wilt wither and die to God, and Darkneſs will come upon thee, and thy Food will turn to thy Condemnation in the Sight of God.

And this I have learned in the Deeps, and in ſecret, when I was alone, and now declare openly in the Day of my Mercy, Glory to the Higheſt for evermore, who hath thus far ſet me free to praiſe his Righteouſneſs and his Mercy, and to the Eternal, Inviſible, Pure God, over all, be Fear, Obedience, and Glory, evermore. Amen.

James Naylor.

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NUMBER IV.

The Examinations of William Dewsberry, Joſeph Storr, *and* Henry Williamſon, *before the Judges* Hales *and* Windham, *at the Aſſizes begun at* Northampton *on the 10th of the 1ſt Month* 1655. p. 179.

Judge *Hales.* ART *thou* Dewſberry?

W. D. Yea, I am ſo call'd.

J. H. *Where doſt thou live?*

W. D. I live in the Lord, and I have a Wife and three Children at *Wakefield* in *Yorkſhire.*

J. H. *What cameſt thou into this Country to do, that thou didſt not ſtay in thy own Country with thy Wife and Children?*

W. D. I ſtaid in that Country with my Wife and Children, until the Father revealed his Son in me, and called me forth from my Wife and Children to declare the Word of Eternal Life, which he hath manifeſted to my Soul in the great Work of Regeneration, in the New Covenant of Life in Chriſt Jeſus; the Everlaſting Goſpel I am ſent to preach to thoſe that dwell upon the Earth.

J. H. *I fear it is a Deluſion, and thine own Fancies, and not the Truth.*

W. D. Time will make it manifeſt.

J. H. *Thou draweſt People together, and art againſt Miniſtry and Magiſtracy.*

W. D. As thou ſtand'ſt in the Preſence of God, take heed of hearkning to falſe Accuſations: Miniſtry and Magiſtracy, which is of God, I own: But thoſe that are called Miniſters of Chriſt, and walk contrary to Scripture, I diſown.

J. H.

J. H. *But who are they that walk contrary to Scripture?*

W. D. They that abide not in the Doctrine of Chriſt: But have the chief Places in the Aſſemblies; ſtand praying in the Synagogues, love Greeting in the Markets; are called of Men Maſters, which PracticeChriſt cried Wo againſt; and they that walk in it, walk contrary to Scripture.

J. H. *Theſe are ſmall Things to ſpeak of.*

W. D. There is nothing ſmall the Lord commands.

J. H. *Thou ſayſt well.*

Then the Judge required of the Court what they had againſt theſe Men:

W. D. That is it we would have made manifeſt, what Law we have tranſgreſs'd.

J. H. *Produce what you have againſt them, and I ſhall proceed according to Law.*

Clerk of the Peace. *Here are Papers, which* Dewſberry *and* Storr *had, which are againſt the* Lord Protector.

W. D. The Papers they took from me, which they ſay are againſt the *Lord Protector*, was the Word of the Lord I was mov'd to write, which I ſent to him privately with Care, the one in the 4th Month in the laſt Year, and the other hath been privately with Care delivered to him; and privately I kept Copies of the Papers, until I was apprehended by Virtue of a Warrant granted forth by Juſtice *Pentlow*, and there was not any Name, but for one whom he in Scorn call'd a *Quaker*, and with that Warrant the Conſtable had me before him, who commanded the Conſtable to ſee if I had any Money, which was done, and the Money taken from me, and after a little Time he gave it to me again: Then they took thoſe Papers from me, which I had privately on me

me in a Letter-Caſe, which here they publiſh publickly, as an Evidence againſt me.

J. H. *Read the Paper.* When Part of it was read, the Judge bad them give over, ſaying, *This Paper is not to be publiſhed.*

W. D. It is not my Mind they ſhould be publiſhed: The Spirit of Truth that gave them forth, did direct them privately to the Hands of the *Lord Protector.*

J. H. *How durſt thee write to him in ſuch an high Language, as from the Spirit of the Lord?*

W. D. They in whom the Spirit of the Lord is, write from the Spirit, and he that hath not the Spirit is none of his.

J. H. *But I fear it is not from the Spirit, for many pretend the Spirit, and the Divine Light and Revelations: But how ſhall we know, they are the Truth, according to the Scriptures?*

W. D. The Scripture cannot be known but by the pure Divine Light of Chriſt, which enlightens every one that comes into the World; which pure Light Chriſt hath given to every one a Meaſure to try the Spirits in them, whether they be of God or not; every Spirit that confeſſes Chriſt come in the Fleſh, is of God, but he that denies Chriſt come in the Fleſh, is the Spirit of Antichriſt: And this Light gave the Scriptures forth, which Light leads to Chriſt, who reveals the Father to the Soul, which gives up to be guided by him: So comes the Soul to know God, by the Revelation of Jeſus Chriſt, in whom they are known that walk in the Spirit, by their Fruits: In all their Words and Works: And the Prophet *Amos*, that had the Spirit of the Lord, and from the Spirit declared the Word of the Lord to the King of *Iſrael*, the People could not bear his Words.

J. H.

J. H. *Thou ſayſt well, if thou doſt as thou ſayſt; but this, it may be, will be expected, and I think it will be fair, to give Bail for your Appearance at the next Aſſizes.*

W. D. Firſt make manifeſt what Law we have tranſgreſs'd, before Bail be required.

After this they were ſet aſide, and the Judge proceeded to other Buſineſs, till the Court was ready to break up in the Evening, and then the Goaler aſk'd the Judge, *what he ſhould do with thoſe* Yorkſhire *Men?*

Judge. *Bring them before the Court.* Which was done.

Then ſome in the Court ſaid, *Take off their Hats*, and two of their Hats were taken off; and as they were about to take off *William Dewſberry*'s Hat, the Judge ſaid, *Let it be on*, and bad them put on the Hats of the other two again, which was done at his Command; then he ſpoke to *Dewſberry*, ſaying,

J. H. *Now I ſee what thou art; and thy Vizard and Form of fair Words is ſeen, that thou art not the Man thou pretendeſt to be.*

W. D. Vizards and Formality I deny, but the Power of God I own and witneſs, in which I ſtand, and am ſubject to it, and to the Ordinance of Man for Conſcience ſake.

J. H. *Now thou art commanded: Take off thy Hat.*

W. D. Honour is not in pulling off the Hat; but in obeying the juſt Commands of God, which is according to the Will of God, and my Hat offends not any; but who are offended at it, may

take it off, I ſhall not reſiſt them: But there is not any Scripture that expreſſes any Honour to be in putting off the Hat.

J. H. *What, muſt we do nothing but what is expreſt in Scripture for our Apparel what we ſhall put on.*

W. D. Yea, the Scripture ſaith, *Let your Adorning be with modeſt Apparel.*

J. H. *Art thou Judge, that thou ſtandeſt covered, and wilt not uncover as other Priſoners do?*

W. D. What I do, God is my Witneſs, I do it not in Contempt to any, but in Obedience to the Power of God for Conſcience ſake.

J. H. *If you will not ſtand as Priſoners, I ſhall not do any Thing concerning you, but here I found you, and here I ſhall leave you.*

W. D. We have been above ten Weeks in the Low-Goal, and not the Breach of any Law found againſt us, and we do ſtand ſubject to the Power of God, what he ſuffers thee to do with us.

Then the Judge ſpake to *Henry Williamſon.*

J. H. Henry Williamſon, *where dwelleſt thou?*

H. W. In *Cumberland* is my outward Being.

J. H. *What brought thee hither?*

H. W. The Lord moved me to come hither.

J. H. *What to do?*

H. W. To declare the Word of the Lord, which he hath manifeſted to my Soul, through Jeſus Chriſt.

J. H. *How doſt thou know the Lord moved thee to come hither?*

H. W. By his Spirit which he hath given me.

J. H.

J. H. *Thou madeſt a great Diſturbance in the Church, thou ſtoodſt with thy Hat on in Time of Prayer.*

H. W. God is my Witneſs, no Diſturbance I made, for peaceably I ſtood, as the other People did, I ſpake no Words, I moved my Hands againſt none; and as ſoon as the Man had done ſpeaking, they haled me out, ſome by the Hair of my Head, and tearing it, and others daſhing me in the Face with their Books, and whether they broke the Peace, or I, judge ye.

J. H. *It may be, Sureties may be required of you for your good Behaviour.*

H. W. If I have tranſgreſſed any Law, I am willing to ſuffer by it.

J. H. *But if you be Men that intend to walk in good Behaviour, as you pretend, it is but a ſmall Matter, and if you will find Sureties to anſwer at the next Aſſizes, I will ſet you free.*

H. W. We are of no ill Behaviour, for we are bound to good Behaviour of God, and he that walks in the Truth is of no ill Behaviour.

On the 12th of the 1ſt Month, Judge *Windham* came to the ſame Bench where Judge *Hales* was, and being together, they call'd for the Priſoners, *Dewſberry*, *Storr* and *Williamſon*, and again examin'd them as follows.

Judge Windham. *Take off their Hats.* Which was done.

J. H. *Read the Evidence againſt them.*

Clerk. *William Dewſberry* and *Joſeph Storr* had Papers found on them, againſt the Lord Protector, and *William Dewſberry* did go into the Church at *Wellingborough*, and diſturbed the Miniſter, and the Congregation, in ſtanding

with his Hat on, in the Time of the Sermon and Prayer; and then declared theſe Words: *The Prieſts teach for Hire, and the People love to have it ſo:* And railed on the Miniſter in the Streets, calling him Hireling, and made a great Diſturbance in the Market, and then went into *Francis Ellington*'s Houſe, and ſpoke forth at a Chamber Window, to the People in the Streets, and ſo made a great Diſturbance.

J. H. *What ſayſt thou, didſt thou ſpeak theſe Words.*

W. D. Railing I deny, neither did I ſpeak theſe Words to *Thomas Andrews*, whom they call a Miniſter, in the Streets; if you will hear, I ſhall declare the Ground of my going into the Steeple-houſe at *Wellingborough*. It was not long before that Time, I was going in the Town, near to *Thomas Andrews*'s Houſe, whom they call Miniſter, who called to me as I was going in the Streets; *Give over deceiving the People, leſt the Plague of God fall upon thee.* I anſwered him, *Doſt thou ſay I deceive the People.* He replied, *I ſay thou doſt.* I ſaid to him, *Make it appear wherein I do deceive them.* He anſwer'd, *Thou tell'ſt them there is no Original Sin.* I then aſk'd him, *Didſt thou hear me ſay any ſuch Words?* Then he went away. Hearing Words he gave forth, which he ſaid there was ſpoken, and was not; for the Truth's Sake, that not any Lie ſhould reſt upon it, when the Prieſt *Thomas Andrews* and the People were met together at the Steeple-houſe, I did go in, and ſpake not a Word until the People were diſmiſſed: Then I declared the Word of the Lord to them before they did go away: And I ſpake to *Thomas Andrews* to prove there before the People, what he had falſly accuſed me of, or to own his Condemnation upon his falſe Accuſation; but he did go away, and did not

anſwer

anſwer one Word at all, and all were peaceable, till *Henry Smith* of *Wellingborough* haled me forth by Force out of the Steeple-houſe: And as I was declaring the Truth to the People in the Yard, *William Baw*, called High Conſtable, took me from that Place, and ſaid he would bring Evidence againſt me for Blaſphemy, and had me to and fro in the Market, and ſo made the Tumult that was made among the People, but when he could not prove what he ſaid, he let me go, who went to a Friend's Houſe, and came no more in the Market that Day; ſo the Peace that was broken, and the Tumult that was made, was by them, and not by me.

J. W. Dewſberry, *Thou art well known in the North, and in* Yorkſhire; *there I have heard of thee; but where waſt thou born?*

W. D. My natural Birth was in *Yorkſhire.*

J. W. *Doſt thou begin to cant, is there any other Birth?*

W. D. Yea. *Except ye be regenerated and born again, ye cannot enter the Kingdom of God:* which Birth I witneſs.

J. W. *At what Place in* Yorkſhire *waſt thou born?*

W. D. My natural Birth was at a Town call'd *Allierthorp*, nine Miles from *York* towards *Hull.*

J. W. *Where haſt thou been thy Time?*

W. D. When I was thirteen Years of Age, I was bound Apprentice to a Cloth-maker in the Weſt-part of *Yorkſhire*, at a Town call'd *Houlberk* near *Leeds.*

J. W. *Didſt thou ſerve thy Time?*

W. D. I did ſtay till the Time was near expir'd, and then the Wars begun in this Nation, and I did go into the Service of the Parliament.

J. W: *Doſt thou deny all Popiſh Tenets?*

W. D. Popiſh Tenets I deny, and all Tenets contrary to the pure Doctrine of Faith in the Lord Jeſus Chriſt.

J. W. *Doſt thou own the Scriptures to be a Rule to walk by?*

W. D. The Scriptures I own, and the pure Light and Power of Chriſt Jeſus that gave them forth, to guide in an holy Converſation according to the Scripture; and he that walks contrary to it, is condemned by it.

J. W. *But if thou and* Fox *had us in your Power, you would ſoon have your Hands imbrued in Blood.*

W. D. It is not ſo, the Spirit of Truth, which we witneſs in us, is peaceable, and doth neither Violence, nor ſhed Blood: And all that are guided by the Spirit of Truth, their Hands are bound from offering Violence, or ſhedding of Blood.

J. Storr. It is well known in the Nation, their Sufferings, and Stonings, and never lift up an Hand againſt any.

J. W. *It is becauſe you have not Power, but here is Evidence againſt you for breaking the Peace; will you give Bail for your Appearance at the next Aſſizes?*

W. D. It is the Liberty of the Laws of this Nation, that all that profeſs the Faith of Chriſt Jeſus, may walk in Uprightneſs to their Faith in him, without any Breach of the Law, and I require a Law may be read unto us, that the Evidence brought againſt us, is a Breach of, that by the Law we may be convinced of the Tranſgreſſion of it, before any Bail be required of us.

J. W. *We are Judges, and we conceive and judge, what is charged againſt you, to be a ſufficient Ground,*

Ground to require Bail of you, for your Appearance at the Aſſizes.

W. D. Though you be Judges, you are Judges of a Law, and are to judge according to the Law, which is your Rule to judge by, and that Law I would have you to read us, and if we have tranſgreſs'd it, judge us according to it.

J. W. *You are Tranſgreſſors of the Law, in that you are not ſubject to Government and Authority, in refuſing to put off your Hats.*

W. D. We are ſubject to the Government and the Power of God, and to the Ordinance of Man for Conſcience ſake; but ſhew us in Scripture, which is a true Teſtimony of the Power of God, in which we ſtand, that putting off the Hat is required in Subjection to Authority, and read us a National Law, which is the Ordinance of Man, that requires any ſuch Thing.

J. W. *It is the Practice and Cuſtom of the Nation.*

W. D. The Cuſtoms of the Heathen are vain.

J. H. *From the Evidence which hath been read, we expect Bond for your Appearance, as hath been required, at the next Aſſizes.*

W. D. Not any Law we have tranſgreſſed; if you know the Breach of any Law by us, let it be read, that we may by it know the Ground, what Bail is required for, and what we are to anſwer to at the next Aſſizes.

J. H. *What ſayſt thou* Storr, *wilt thou enter Bond for thy Appearance at the next Aſſizes?*

J. S. Where are thoſe that have given Evidence againſt me, they do not here before my Face appear, to witneſs what they have inform'd againſt me, that I may anſwer to the particulars of thoſe Things charg'd againſt me.

J. H. *If thou wilt give Bail for thy Appearance at the Aſſizes, then ſhall thoſe that have informed againſt thee appear Face to Face.*

J. S. We are bound by a ſtronger Tie than any outward Bond.

J. H. *What ſayſt thou,* Williamſon, *wilt thou enter Bond for thy Appearance at the next Aſſizes?*

H. W. I am not of any ill Behaviour, but am bound to good Behaviour by the Power of God.

J. H. *If you will not find Sureties, you muſt lie here till the next Aſſizes. Look to them, Goaler.*

W. D. Do with us what thou haſt Power.

NUMBER V.

The Examination of William Dewsberry, Joſeph Storr, Henry Williamſon, John Whitehead, Marmaduke Storr, Thomas Cockett, *and* Francis Ellington, *before* Edward Atkins *Judge of the Aſſize at* Northampton, *on the 21ſt of the 5th Month* 1655. pag. 183.

Judge. *Atkins* WILLIAM Dewſberry, *What art thou here for?*

W. D. The *Mittimus* will expreſs what I was committed for, but a Copy of it I am denied by the Keeper of the Goal.

J. A. *What is thy Name?*

W. D. Unknown to the World.

J. A.

J. A. *Let us hear what that Name is, that the World knows not.*

W. D. It is known in the Light, and not any can know it but him that hath it; but the Name the World knows me by is *William Dewsberry.*

J. A. *What Countryman art thou?*

W. D. Of the Land of *Canaan.*

J. A. *That is afar off.*

W. D. Nay, it is near, for all that dwell in God, are in the holy City *Jeruſalem*, which comes down from Heaven, where the Soul is in reſt, and enjoys the Love of God in Jeſus Chriſt, in whom the Union is with the Father of Light.

J. A. *That is true, but are you aſham'd of your Country, is it a Diſparagement for you to be born in* England?

W. D. Nay: For the Truth's Sake I am free to declare according to the Knowledge of the World: My natural Birth was in *Yorkſhire*, nine Miles from *York*, towards *Hull.*

J. A. *You pretend to be Extraordinary Men, and to have an Extraordinary Knowledge of God.*

W. D. We witneſs the Work of Regeneraon to be an Extraordinary Work wrought in us by the Spirit of God.

J. A. *But the Apoſtles wrought with their Hands in their Callings.*

W. D. They had Callings in the World: Some were Fiſhermen, *Paul* a Tent-maker; but when they were called to the Miniſtry of Chriſt, they left their Callings to follow Chriſt where he led them by his Spirit, to preach the Word; and I had a Calling in the World as they had, and in it did abide, until the Father revealed his Son in me, and called me from my Calling I had in the World, to preach the Eternal Word he had made known to me in the great Work of Regeneration.

J. A.

J. A. *Why didſt thou not abide in thy own Country, and teach People in thoſe Parts?*

W. D. There I did ſtay until I was called from thence to go where I was led by the Spirit of the Lord, and as many as are led by the Spirit of God, are the Sons and Daughters of God; and they that have not the Spirit of Chriſt are none of his.

J. A. *You ſay well: For, we muſt in Charity conclude, that every one in this Place hath the Spirit of God in them, but how do you know that you are guided by the Spirit of God?*

W. D. They that have the Spirit of God are known by their Fruits, and he that believeth in Jeſus Chriſt, and is guided by his Spirit, hath the Witneſs in himſelf.

J. A. *That is true; yet notwithſtanding, I ſee by your Carriage, that what my Brother* Hales *did at the laſt Aſſizes, in requiring Bonds for your good Behaviour, he might juſtly do it; for you are againſt Magiſtrates and Miniſters.*

W. D. Make that manifeſt wherein we are againſt them.

Judge *Atkins* ſays to the Clerk of the Peace, *What have you againſt theſe Men?*

Clerk. Here is an Information given in upon Oath, by Mr. *Robert Beton*, that *William Dewsberry* on the 29th of *December* 1654, did go into the Church in *Wellingborough*, and ſtood with his Hat on in the Time of Sermon and Prayer, and after the Miniſter had done, he ſpake theſe Words, *The Prieſts preach for Hire, and the People love to have it ſo: But what will you do in the End thereof?* With other railing Words which made Diſturbance among the People.

J. A.

J. A. *What have you againſt* * Storr *and* Williamſon? *I ſhall take Courſe that thoſe that have diſturbed the Miniſters, before I go forth of the Town, ſhall be indicted.*

W. D. It is the Liberty of the Law of this Nation, that any that are brought Priſoners before thoſe that ſit to judge their Cauſes, may ſpeak for themſelves the Truth, to witneſs againſt the falſe Information given in againſt them, and that Liberty I take to manifeſt the Ground of my going into the Steeplehouſe at *Wellingborough*. As I was going in the Streets, *Thomas Andrews* (call'd Miniſter of that Town) called to me with theſe Words, *Give over deceiving the People, leſt the Plague of God fall on thee.* I replied, *Doſt thou ſay I deceive the People, make it manifeſt wherein I deceive them*, he anſwered, *Thou ſayſt there is not any Original Sin.* I then aſk'd him, *Didſt thou hear me ſay ſo?* To which he would not anſwer, but fled away: I being falſely accuſed by *Thomas Andrews* afterwards, when he met with the People at the Steeplehouſe, I went into it for the Truth's Sake, and after he had done, I propounded this Queſtion to him, that he would prove there before the People, what he had openly accuſed me of, in ſaying, *there was no Original Sin*; but he would not anſwer, but in Silence fled away, and what I here declare that I did, is not any Breach of the Law of this Nation.

J. A. *But in that you are found wandring in the Country you break the Law, for there is an ancient Law, that if any did go from their Dwellings to travel in the Country, without a Certificate from ſome Juſtice, they were to be taken as wandring Perſons.*

W. D.

* *Nothing was ſaid againſt them.*

W. D. If there be any ſuch Law, read it to us, and if there be ſuch a Law, in thy Conſcience thou knoweſt, it is contrary to the Scripture, for the Apoſtles and Miniſters of Chriſt went to and fro in the Country, preaching the Word of Eternal Life, and there were added to the Church daily ſuch as ſhould be ſaved, and the Number of the Saints and Brethren was daily increaſed; and the Law that is in Force in this Nation, doth allow all that profeſs Faith in Jeſus Chriſt, to have free Liberty to walk in the Faith, which is according to Scripture.

J. A. *Thou haſt an eloquent Tongue, and thou art proud of it.*

W. D. Pride I deny, but the Truth I witneſs, which will judge Pride, and torment all that live in it, until it be deſtroyed.

Then the Judge ſpake to *Joſeph Storr.*

J. A. *Is thy Name* Joſeph Storr.

J. S. Yes.

J. A. *What art thou here for?*

J. S. I have been twenty nine Weeks in Priſon, among thoſe arraigned for Felony and Murder, and know not for what Cauſe I am impriſoned, and never any Accuſer appear'd to my Face, to prove me the Tranſgreſſor of any Law, and I deſire that my Accuſers may appear to my Face, that I may have a Trial according to Law, for Judge *Hales* promiſed at the laſt Aſſizes, if I would appear at this Aſſizes, my Accuſers ſhould appear to my Face.

The Judge ſaid no more to him, but aſk'd,

J. A. *Which is* Williamſon? *What have you againſt him?*

John

John Brown, the Juſtice that committed him, whiſper'd to the Judge, who ſaid no more to *Williamſon*; but call'd for *Whitehead*.

J. A. *Is thy Name* John Whitehead?
J. W. Yea, I am ſo called.

But he was examin'd no farther.

J. W. I deſire the Liberty which the Law of the Nation allows, that I may be heard ſpeak, and have a Tryal, having been kept eighteen Weeks in Priſon, and no Accuſer hath appeared to prove me the Tranſgreſſor of any Law.

J. A. *Common Fame is a good Accuſer, tho' not a good Judge; yet I am ſatisfied from what I have heard, to continue you in Priſon, unleſs you will lay in Bond to be of good Behaviour, and appear at the next Aſſizes, for you are by common Fame accuſed to be a dangerous People, and Breakers of the publick Peace.*

J. W. So the People of God, (by the common Fame of the World) was in all Ages every where ſpoken againſt, and accuſed to be Diſturbers of their Peace, as *Paul* was accuſed to be a Mover of Sedition through the whole World.

Then the Judge ſaid to *Marmaduke Storr*.

J. A. *Is your Name* Marmaduke Storr?
M. S. My Name is ſo called. I deſire to have my Trial according to Law, for I was taken in my Journey, and impriſon'd from my Management of about ſeven ſcore Pounds *per Annum*, and have never yet forfeited my Liberty, but appeared in ſerving the Commonwealth in its greateſt Straits, for which they are indebted to me about two hundred Pounds, as my *Commiſſion*, *Debenture*

Debenture and *Claim* upon Record will make appear.

His Cauſe was no farther examin'd.

J. A. *Which is* Ellington?
F. E. I am ſo called.
J. A. *What are you here for?*
F. E. I was in Bonds fifteen Weeks for my Appearance at the General Seſſions, and when I appeared there, no Accuſer came to my Face, nor was any Evidence read againſt me, to prove me the Breaker of any Law, and there I was committed by thoſe called Juſtices to the Goal, where I have been kept in the Dungeon theſe thirteen Weeks, amongſt thoſe arraign'd for Felony and Murder, and have been taken from my outward Habitation which was at *Wellingborough*, within ſeven Miles of this Place, and have been deprived of my outward Calling which I lived in, and kept from my Wife and five ſmall Children, and ſo am deprived of the Benefit of the Law of this Nation, which no Felon or Murderer that is here is deprived of, for they have Liberty to ſpeak for themſelves, and to have a fair Trial according to Law, which is denied us.

Judge *Atkins* ſpeaking to the Clerk of the Peace; *Where is your Evidence againſt theſe Men?*

Clerk. This *Ellington* is a Receiver of theſe Men, and here is a Letter that he writ to a Juſtice of Peace, wherein he doth accuſe the Juſtice of doing Injuſtice, in committing *Dewſberry* and *Storr* to Priſon.

J. A. *Why do you trouble me with that which there is no matter of Fact in? I much wonder you ſhould*

ſhould trouble a Judge of the Aſſize with ſuch ſmall Things, and not end them in your own Seſſions, for we come hither to determine greater Matters. Mr. Ellington, *I have a great Love to you, being a Man that lives in this Country, will you enter Bond for your good Behaviour, and to appear at the* next Aſſizes.

F. E. I am of no evil Behaviour, neither to this Day hath any Thing been proved againſt me concerning it, and if it yet can be proved by any one Man here, that I have been of evil Behaviour, or have broken any Law of this Nation, I am preſent to anſwer it, and to give in Bonds for my Liberty.

J. A. *You have tranſgreſſed the Law, in that you come to the Bar with your Heads covered, becauſe it is a Contempt to Authority.*

F. E. There is no Law in this Nation requires any ſuch Thing, as putting off the Hat, if there be any, I deſire it may be read, that ſo before the Country I may be convinced by the Law, before Bonds be required.

J. A. *I ſhall deal favourably with you, for I ſhall take your own Bond to appear at the next Aſſizes.*

F. E. Firſt prove me a Tranſgreſſor of the Law, for the righteous Law of God ſaith, *where there is no Law, there is no Tranſgreſſion,* and there is no Law in *England* that requires putting off the Hat, therefore it is not a Tranſgreſſion, therefore I deſire I may have the Benefit of an *Engliſhman,* which is not denied to any Felon here amongſt us, for I have to this Day ſtood always faithful to the Commonwealth, and have not forfeited my Liberty, but have hazarded my Life and Eſtate to procure Freedom, which now I am deprived of.

J. A.

J. A. *If you will not put in Bond for your Behaviour, which I think is very reaſonable, take him away.*

F. E. For my Behaviour, if there be any here that can accuſe me, I would have you Countrymen to ſpeak, any of you; if not, let all the poor People in *Wellingborough*, and the Towns thereabouts, and the Poor in *Northampton*, which I have for theſe fifteen or ſixteen Years imployed, in Carding, Spinning, Dying, and weaving of Wool, ſpeak what my Behaviour hath been towards them, or others: For I have (until they caſt me into Priſon) imployed more poor People in Work about Wool, than any one Man in this Country doth: Yet notwithſtanding what I have done and do, may not I have the Benefit of the Law, as all Malefactors here have.

J. A. *Goaler, take him away.*

J. A. *To* Thomas Cockett. *Is your Name* Cockett?

T. C. Yes. *Adding*, That if any had ought to accuſe him of, he was ready to anſwer the Law.

He was not ſuffer'd to proceed, but the Judge call'd to the Goaler to take them away. Howbeit *Marmaduke Storr* ſpake thus to the People.

M. S. Take Notice, all People, how we are depriv'd of the Privilege and Liberty that the Law of this Nation allows, in that we may not be heard ſpeak, and have a legal Trial, which is granted to Felons and Murderers.

As

As they were withdrawing, *William Dewsberry* turned toward the Court, and ſpake thus to the Judge:

W. D. With what Meaſure thou meteſt to us, it will be meaſured to thee again; and the Lord God of Heaven and Earth will judge between thee and us, and will give unto thee and every one of you, according to the Works you have done; and in that Day you ſhall know, what is now declared is the Truth, the Lord hath ſpoken it, in whom we truſt, and he will us deliver.

Then the Court roſe, and the Goaler had them all again to Priſon.

NUMBER VI.

The Examination of Thomas Salthouſe *and* T. Budd, *before* Robert Hunt *and* John Cary, *Juſtices of the Peace in the County of* Somerſet. *pag.* 217.

Juſtices. *WHAT is your Name?*

T. S. Thomas Salthouſe.

Then they aſk'd his Trade and Habitation, to which he gave them direct Anſwers.

Juſtices. *Do you acknowledge Subjection to the preſent Government of this Nation?*

T. S. I own the Higher Power, and the wholſome Laws of this Land, which are grounded upon the Laws of Equity, by which I ſtand to be judged, and am now brought before you, in Submiſſion to the preſent Government, by Captain *Raymond*'s Order: I expect the Privilege of a Freeborn *Engliſhman*, *to wit*, Liberty of Conſcience to wait upon and worſhip God in Spirit, according as is expreſt in the Inſtrument of Government.

Juſtices. *We require you to be uncovered before the Magiſtrate.*

T. S. I am ſenſible that I am in the Preſence of the Lord God of Heaven and Earth, and I know of no Offence in ſtanding before him with my Hat on; and if it be no Offence to him who is the Lord and Maſter, I hope, its none to moderate Men (though Magiſtrates) that are but his Servants.

Juſtices. *How long is it ſince you came from* Lancaſhire?

T. S. About a Twelvemonth, I cannot tell the Time to a Day.

Juſtices. *How long ago is it ſince you came firſt into* Somerſetſhire?

T. S. Above a Year, but I have been in *Lancaſhire* ſince that.

Juſtices. *Where have you been this laſt half Year, or the greateſt Part of it; or where have you been a Week together in one Place?*

T. S. I have been more than a Week at *Plymouth* of late; but whether I have been the greater Part of this laſt half Year, in *Somerſetſhire* or *Devonſhire*, I cannot tell.

Juſtices. *How are you maintain'd, how do you live?*

T. S. I want for nothing: I have Food and Raiment, and am therewith content.

Juſtices.

Justices. *An Highwayman would say so much for himself.*

T. S. Do you look upon me to be such an one? To whom have I been burdensome? Or where is mine Accuser that has any Thing to lay to my Charge?

Justices. *Here is Captain* Raymond *doth accuse you.*

T. S. It's well he is present, his Words cannot be wrested: Captain *Raymond!* What hast thou to lay to my Charge, or accuse me of?

Capt. Raymond. *You slighted me, and gave me no good Account of your Business, or whence you came, or where you lived.*

T. S. That was not a * fit Time to examine me, the Company being in Confusion and Disorder; and several speaking to me who had no Authority; though I denied not to answer thee, nor do I now deny either my Name, Birth, or outward Habitation.

I have a Father and Mother living, who have a good Estate in the Outward, from whom I have been (and may expect to be) supplied, when I have Need of any Thing in the Outward.

Justices. *There is a Scripture that you little mind*: He that will not work, neither let him eat.

T. S. I own that Scripture; and must answer you with another, *Cursed is he that doth the Work of the Lord negligently.*

* *It was just as they came out of the Meeting, with a Number of rude People about them.*

The Examination of Thomas Budd *before the aforeſaid Juſtices* Robert Hunt *and* John Cary.

R. H. *HOW long have you known* Thomas Salthouſe?

T. B. About a Year.

R. H. *Do you know whence he came?*

T. B. I have heard that he is a North Country Man born; but in what Pariſh and County I know not.

R. H. *How often has he been at your Houſe?*

T. B. Two or three Times, but he never lay at my Houſe but one Night.

R. H. *Do you know what Calling he is of?*

T. B. I know not of what Calling he hath been formerly; but I believe he is now called to preach the Goſpel.

R. H. *What Ground have you to believe that he is called to the Miniſtry?*

T. B. Becauſe the Word preacht by him has reach'd my Heart.

Prieſt Walker. *Can you own that Man to be a true Miniſter, that will not acknowledge the Scriptures to be the Word of God? What ſay you Mr.* Budd, *are the Scriptures the Word of God, yea or no?*

T. B. Chriſt is the Word, and the Scriptures are a true Declaration of him.

Prieſt. *But do you own the Scriptures, both the Old and New Teſtament to be Truth?*

T. B. Yea, I do.

Prieſt. *Gentlemen, I ſhall deſire you to give me Leave to aſk Mr.* Budd *ſome farther Queſtions.*

T. B. Thou art no Juſtice of Peace, therefore I am not bound to anſwer thee.

Prieſt. *But ſeeing the Gentlemen have given me Liberty, let me aſk you, Did you ever take Tithes when you were a Miniſter?*

T. B. Yes, I did.

Prieſt. *And ſeeing you are now of the Judgment that it is unlawful to take Tithes, are you not bound to make Reſtitution?*

T. B. I never ſued any Man for Tithes whilſt I acted as a Miniſter in the National Way: And if any are free to give their Tithes to the Miniſter, I have nothing againſt it; but for Miniſters to enforce the Payment of Tithes from the People by Law-Suits, I know no Rule in Scripture that will warrant ſuch a Practice.

R. H. *If Men were free to pay their Dues, the Miniſter would have no need to ſue them.*

T. B. Poſſibly they may not profit by their Miniſtry, therefore they are unfree to pay them.

R. H. *Though they are evil Miniſters, yet the People are not to with-hold their Dues from them, for* Judas *had a Maintenance as well as the reſt of the Apoſtles.*

T. B. If any are free to maintain a *Judas*, they may uſe their Liberty.

Prieſt. *I deſire to aſk one Queſtion more of Mr.* Budd, *Do you own the Reſurrection of the Juſt and Unjuſt?*

T. B. Yea, I do.

R. H. *I hear you have had ſeveral Meetings at your Houſe of late; what Number of People do you conceive there was at that Meeting about three Weeks ſince?*

T. B. I do conceive there might be about ſeven or eight hundred.

R. H. *And how many think you were there meeting at your Houſe yeſterday?*

T. B. About two or three hundred.

R. H. *Did you ſend any Letters abroad to give Notice to People of the ſame?*

T. B. Yea, I writ Letters to ſome Friends to acquaint them of it, it being that which they had before deſired of me.

R. H. *Do you not conceive there is Danger in ſuch Meetings?*

T. B. Our Friends met together peaceably in the Name and Fear of the Lord, to worſhip him in Spirit and in Truth; where we ſuſtained great Injuries, making no Reſiſtance; we had our Cloaths torn, ſome ſpit upon our Heads, others threw Cowdung, Sticks and Dabs of Earth at us, and afterwards our Friends that ſpake were haled and pull'd down from their Places; therefore as you are ſet to do Juſtice upon Offenders, ſo I deſire that you will make Enquiry after ſuch of them as were guilty of that Tumult, and let the Innocent enjoy their Freedom.

Capt. Raymond. *Mr.* Budd, *I hope you will engage here before the Gentlemen, not to have any more Meetings at your Houſe without an Order.*

T. B. It is our Liberty to meet together in the Worſhip and Service of God, and for ſo doing we ſhall not expect Orders from Men.

Capt. Raymond. *I pray take Notice what Mr.* Budd *ſays, he intends to have more Meetings at his Houſe.*

T. B. Friends! We live now in perilous Times, and therefore though our Meetings formerly have been but ſeldom, we intend to have them more frequent for Time to come.

John Cary. *Mr.* Budd, *your Friends are much grieved that you have been a Man ſo much given to change.*

T. B. I wiſh all my Friends would turn all their Grief into the Grief for their own Sins; and not only I, but *Paul* himſelf doth witneſs a

Change,

Change, saying of himself, that he was a Persecutor, a Blasphemer, and Injurious, but the Lord shewed Mercy.

R. H. *Did not you preach Christ formerly, when you were a Minister?*

T. B. Yea; I did preach Christ in a notional manner, but now I witness him in Life and Power.

R. H. *Do you own Magistracy and Government?*

T. B. Yea, I do.

R. H. *Is not Honour due to Magistrates?*

T. B. Yea, to such Magistrates as are a Terror to Evil-doers.

Priest. *But there is Honour due to evil Magistrates.*

T. B. What, as being evil?

Priest. *Yea.*

T. B. Wilt thou set it down in Writing under thy Hand.

R. H. *Nay, it is not due to them as evil, but as Magistrates.*

T. B. This I own, that there is Honour due to the Power, for there is no Power but of God.

R. H. *Do you then distinguish between the Person and the Power?*

T. B. Yea.

R. H. *So, then it seems there is Honour due to the Power, but none to the Person; how then is this Honour to be expres?*

T. B. Not by flattering Titles and Compliments, but by Love, Service, Duty and Obedience.

NUMBER VII.

A Copy of the Paper *which was fixt on the* Steeplehouſe-Door *at* Bures *in* Suffolk, *by* Richard Clayton. *pag.* 235.

IF you do ſet up ſuch Miniſters as ſeek for their Gain from their Quarter, you ſet up ſuch as the Prophet *Iſaiah* diſapproves of, *Iſa.* lvi. 11. And you that do ſet up ſuch as bear Rule by their Means, you ſet up ſuch as the Prophet *Jeremiah* and the Lord diſapprove, *Jere.* v. And you that ſet up ſuch that ſeek for the Wool and make a Prey upon the People, you ſet up ſuch as the Prophet *Ezekiel* diſapproves of, *Ezek.* xxxiv. And you that ſet up Hirelings, you ſet up ſuch as *Micah* diſapproves of, *Micah.* iii. And you that ſet up ſuch that are called of Men, *Maſter*, ſtand praying in the Synagogues, have the chiefeſt Places in the Aſſemblies, you ſet up ſuch as Chriſt diſapproves, *Matthew* xxiii. And you that ſet up ſuch that are given to filthy Lucre, you ſet up ſuch as the Apoſtle diſapproves, 2 *Pet.* ii. 14. And if you ſet up ſuch as perſecute and cauſe People to be ſent to Priſon, for ſpeaking the Truth in the Synagogues, you ſet up ſuch as go in *Cain*'s Way to Envy, *Jude* xi. And you that ſet up ſuch as receive Gifts and Rewards, the Wages of Unrighteouſneſs, you ſet up ſuch as mind Earthly Things, whoſe God is their Belly, which the Apoſtle diſapproves, *Phil.* iii. 9. And you that ſet up ſuch Teachers, ſtrive to keep God's Labourers out of his Vineyard, which Chriſt and his Apoſtle diſapprove. And you that ſet up ſuch that will not ſuffer another to ſpeak that ſtands by, when any Thing is revealed,

revealed, but ſend him to Priſon if he do, you ſet up a perſecuting Spirit full of Diſorder, and are judged by the Apoſtle's Life and Doctrine, who was a Miniſter of Jeſus Chriſt, both you that ſet up, and them you do ſet up, who ſaid, *All may propheſie one by one*, 1 *Cor.* xiv. 3. And ſo you all by this Spirit are judged to be in the Spirit of Error, and to be ſuch as would quench the Holy Spirit of God, and deſpiſe Prophecy, and dare not try all Things, manifeſting your ſelves to be the Haters of the Light; and diſapproved with the Prophets and Apoſtles, and their Practice and Life: And you that ſet up ſuch as give *David*'s Quakings, Tremblings, Cryings, Roarings, Propheſyings and Prayers, and Praiſes in Metre mixt together, you ſet up ſuch as have not the Spirit of Underſtanding, to ſing with the Spirit and with the Underſtanding, which Spirit brings to know the Time of Praying and Praiſing, and Groaning, and Crying, and Trembling, and Quaking, and Propheſying, he that hath the Underſtanding witneſſes theſe Things in their Places; but you that give Scoffers, and Scorners, and Drunkards, and Swearers, and Perſecutors, *David*'s Conditions, for he was ſcoft at when he was in ſuch Conditions, and theſe do ſo now at thoſe that are in ſuch Conditions: And if you ſet up ſuch as take Tithes, you ſet up ſuch as the Apoſtle denies, for the Apoſtle ſaith, *That the Prieſthood was changed, and that the Law changed alſo*, Heb. vii. And if you ſet up ſuch as beforementioned, you ſet up ſuch as are contrary to the Scriptures, and plant no Vineyard for God, nor labour in his Vineyard, for firſt they muſt plant a Vineyard before they eat of its Fruit, 1. *Cor.* ix. 7.

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NUMBER VIII.

Copy of the Mittimus for ſending George Whitehead *to* Bury *Goal*, pag. 236.

To the Conſtables of Buers, *and to the* Keeper *of the Goal of* Bury.

I Send you herewithal the Body of *George Whitehead* of *Orton* in the County of *Weſtmorland*, an (a) *Idle wandring Fellow*, and a (b) *Common Diſturber of the Peace of this Nation*; requiring

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Obſerve. (a) *An idle wandring Fellow*; this is falſe in fact, as well as ſcurrilous and diſdainful, for

1. I am well known to be no ſuch Perſon, for after my Parents took me away from that *Noted School* at *Blencoe* in *Cumberland*, at the Requeſt of ſome Friends, I taught firſt a private, then a publick School.

2. After that I was at my Father's Houſe part of a Summer, and then was not idle, but induſtrious in what was proper for me, not being educated either in *Idleneſs*, nor willing to eat the *Bread of Idleneſs*, that I might prevent all Reflection and Reproach againſt me on that Account.

3. And when it pleaſed God to call me by his Word from my Father's Houſe, and out of my native Country, to preach the Everlaſting Goſpel, therein I laboured faithfully, and travelled in the Service thereof, according to the Grace and Ability given me of God, in his dear Son Chriſt Jeſus.

(b) *A common Diſturber of the Publick Peace of this Nation*, is alſo unjuſtly charg'd againſt me, for I was, and am, of a peaceable Converſation, being alſo *a Miniſter of the Goſpel of Peace*.

How came I to be term'd an *idle wandring Fellow*, in the Warrant of Commitment, ſeeing that in the Indictment at Quarter-Seſſions, I was called *Labourer*; thus ſelf-contradictory was this our Proſecutor: Where Envy is, there is Confuſion: Could he reaſonably think himſelf more diſhonoured by my giving him his own Title of *T. Waldegrave*, than he did by his injurious and illegal Proceedings againſt us.

requiring you in the Name of *his Highneſs the Lord Protector*, &c. to receive him into your Goal, and him there ſafely to keep, that he may be forth coming before the Juſtices at the next Seſſions for the Peace to be holden for this County at *Bury*, then and there to be proceeded withal according to the Law. And hereof I require you not to fail. *This 1ſt Day of* Auguſt *1655.*

NUMBER. IX.

Copy of George Roſe's *Mittimus*, pag. 236.

Suffolk,

To the Keeper *of the Common Goal at* Bury *St.* Edmund's, *and his Deputy and Deputies there.*

FORASMUCH as upon Examination of *George Roſe* late of *Halſted*, in the County of *Eſſex*, Glazier, and upon Examination taken upon Oath before us, againſt the ſaid *Roſe*, ſufficient Cauſe appears unto us, whereby we * inforce *Roſe* to find two able and ſufficient Sureties for his perſonal Appearance at the next Seſſions of the Peace to be holden for the Franchiſe of *Bury* St. *Edmund*'s, and thence not to depart without Licenſe of the Court. And foraſmuch as the ſaid *George Roſe* refuſeth to find Sureties

* Note. *What legal Preſident could they have for ſuch a Warrant of Commitment, when they neither aſſign Cauſe to require ſuch Sureties, nor any matter of Fact, as a Breach of Law deſerving Impriſonment?*

reties, we therefore herewithal ſend you the Body of the ſaid *George Roſe*, requiring you in the Name of *his Highneſs the Lord Protector* of the Commonwealth of *England*, to receive him into the ſaid Goal, and him there ſafely to keep until the next Seſſions, if in the mean Time, he the ſaid *George* (being by his † own Confeſſion one now uſually call'd a *Quaker*) ſhall not find ſuch able and ſufficient Sureties for his Appearance as aforeſaid. *Dated at* Aſſington *the 3d Day of* September, 1655.

NUMBER X.

Copy of Margaret Sutton's *Letter to the Judge of Aſſize at* Bury. *pag.* 240.

Judge *Atkins!*

WHEREAS I have offered up my ſelf unto thee for my Friend *George Whitehead* to lye in Bonds, or what elſe might be inflicted upon him, ſo he may go forth free, or to lay down my Life for him, I was, and am willing; but I have not yet receiv'd any plain Anſwer, whether thou wilt grant me my Deſire, Yea or Nay; ſo that ſince I have ſpoken of it twice to thee, I have been at the Houſe where thou lodgeſt, to know

† *Though* his confeſſing himſelf one called a *Quaker*, *ſeems to be made there the Reaſon of his Commitment, we cannot think it was either legal, or valid reaſon, or Cauſe of ſuch Severity, as theſe Perſons were bent upon againſt us; how evident is it therefore, that their own invidious Wills were their only Laws therein.* See G. W's Life p. 77.

know thy Mind in the thing, and I could not get ſo much as Liberty to ſpeak with thee. Therefore this is to deſire thee to ſend me a few Words, whether my Body will be taken a Pledge for his, or elſe to give Order that I may come to thee; ſo I deſire thee in the Name of the Lord not to ſlight this, but conſider, and reſolve of it in the Sight of God, for the Thing is to be valued; and herein I own the Scriptures, and witneſs them, and the fulfilling of them in me by Chriſt Jeſus, who ſuffered and laid down his Life for his Flock; and greater Love hath no Man than this to lay down his Life for his Friend, which I witneſs, wherein I am ſubject to the Commands of Chriſt, and ſee them fulfilled in me.

Bury *the* 20*th of the* 6*th Month* 1656. *Margaret Sutton.*

NUMBER XI.

Copy of the Warrant *and* Paſs, *by which* George Whitehead *ſuffer'd at* Nayland. *pag.* 244.

To the Conſtables *and all other* Officers *whom it may concern, and to every of them.*

BE it remembred, that one *George Whitehead*, a Young Man about Twenty Years of Age, who confeſſeth himſelf to have been born at *Orton* in *Weſtmorland*, being this preſent Day found *Vagrant* and *Wandring* at *Nayland* in this County, contrary to the Laws of this Nation, and being thereupon

thereupon brought before us, Two Juſtices of the Peace for this County, is by *Us* ordered to be *openly* whipped at *Nayland* aforeſaid, till his *Body be bloody*, as the Law in ſuch Caſe enjoyneth: And he is to paſs thence from Pariſh to Pariſh, by the Officers thereof, the next Way to *Orton* aforeſaid, before the firſt Day of *June* now next enſuing. Dated at *Aſſington* in this County of *Suffolk*, the firſt Day of *April* 1657.

NUMBER XII.

Copy of the Preſentment *of* Timothy Grimble. *pag.* 247.

Ipſwich, Suffolk.

THE Jury for his Highneſs, *Richard*, Lord Protector of the Commonwealth of *England*, *Scotland* and *Ireland*, and the Dominions and Territories thereunto belonging, upon their Oaths do preſent, That *Timothy Grimble*, late of *Ipſwich*, in the County aforeſaid, Mariner, at *Ipſwich* aforeſaid, the ſeventh Day of *January* 1658, and continually after untill the Day of the taking this Inquiſition, hath received into his Houſe, countenanced, harboured and ſupported, divers * *diſſolute*, *idle*, *looſe*, *lewd* and *ſuſpected Perſons*, *Diſturbers of the Publick Peace*, to the Jurors

* *This* Preſentment *is form'd as if it had been deſign'd in* direct Oppoſition *to the* Truth, *becauſe the Perſons who us'd to meet at the ſaid* T. G's *Houſe*, *were well known to be* Sober, Induſtrious, Grave, Modeſt, Innocent *and* peaceable People, *and of* Exemplary Lives *and* Converſations.

Jurors unkown, commonly call'd *Quakers*, of *evil Converſation*, doth alſo keep * *Diſorder*, *evil Rule* and *Government in his Houſe*, to the great Nuiſance of his Neighbours, and other People of this Commonwealth, and againſt the Peace.

The Jurors Names.

John Mall	*Edward Keen*
John Hamont	*Richard Humphry*
Thomas Wright jun.	*Joſeph Haymor*
John Douty	*Richard Clopton*
Robert Stebbing	*Peter Cole*
Thomas Grigg	*Robert Groves*
Charles Wright	*Edmund Darby*
John Gray	*Thomas Brooke*
John Jolley	*Richard Thurſton*
Samuel Humphry	*William Goodale.*

NUMBER. XIII.

Copy of a Warrant *from* Robert Gurden *and* John Fordingell, *Juſtices, for ſummoning ſeveral* Friends *to Seſſions as* Popiſh Recuſants. Pag. 250.

FORASMUCH as it appears unto us, upon Oath duly taken before us, that the Parties whoſe Names are underwritten being of the Age

* *The* Meetings *at his Houſe were* peaceable, *and ſuch as even at that Time ought to have been protected by the* Law, *being purely for the Exerciſe of* Religion *and a* good Conſcience.

Age of 16 Years at the leaſt, are ſuſpected or reputed to be Papiſts or popiſhly affected, theſe are therefore by Virtue of a *Late Act of Parliament*, for *diſcovering, convicting* and *repreſſing* of *Popiſh Recuſants*, to will and require you forthwith to ſummon all and every ſuch Perſon or Perſons aforeſaid, either by Delivery unto every one of them a Note in Writing, or leaving the ſame at their Dwellings or uſual Places of Abode, to appear perſonally at the next *Quarter Seſſions* which are to be holden for the *Franchiſe* of *Bury* St. *Edmund's*, to do and receive that which by the Court ſhall be enjoyned them, and thence not to depart without Licence of the Court. Dated at *Sudbury* this 12th Day of *December* 1657.

Anthony Kettle, Yeoman, and *Sarah* his Wife.
Ambroſe Kettle, the Younger, and *Sarah* his Siſter.
Ambroſe Hale, and *Anne Edwards* Widow.

NUMBER XIV.

John ap John's *Mittimus*. pag. 269.

To the Keeper *of the Common Goal for the County of* Glamorgan, *or his Deputy, at* Cardiff.

Glamorgan,

WHEREAS it hath been prov'd by Oath before me, that *John ap John* of *Denbighſhire* hath miſbehaved himſelf contrary to the Laws, and Security being therefore by me required for his

his perſonal Appearance at the next Great Seſſions to be holden for the ſaid County, hath obſtinately refuſed the ſame: Theſe are therefore in the Name of his Highneſs the Lord Protector, to charge and require you forthwith to receive into your Cuſtody the Body of the ſaid *John ap John*, and him ſafely in your Goal to keep and retain, until he ſhall give good Security for his Appearance at the firſt Great Seſſions, and in the mean Time to be of the Good Behaviour towards his Highneſs and all good People of this Nation, and hereof fail not, as you will anſwer the contrary at your Peril. Dated at *Swanzey* under my Hand and Seal the 8th Day of *October* 1655.

Rowland Dawkins.

NUMBER XV.

The Examination of Edward Edwards, Elizabeth Holmes, *and* Francis Gawler, *before* John Nicholas, William Bleathin, *and* Robert Jones, *Juſtices, at* Sherenewton *in* Monmouthſhire, *Anno* 1658. pag. 272.

Juſtices. YOU *have broke the Law in meeting together under the Tree ſo near the Church, and we have ſeveral Times warn'd you of it before this, therefore we muſt deal with you according to the Law:*

Anſw. We have broken no Law of the Nation in meeting together, for the Law of the

Nation giveth Liberty to all to meet together in the Faith of Chriſt, in the which we met together, therefore we have broken no Law.

J. N. *The Law ſaith, the Miniſter ſhould not be diſturb'd going to, or coming from his Exerciſe.*

Anſw. That Law we have not broken now, for we did not ſee the Miniſter, nor ſpeak to him.

J. N. *Though you did not ſee the Miniſter, nor ſpeak with him, yet you know he was diſturb'd by your Meeting, being in the Way ſo near the Church where the People did go forth; ſo by this there was a Diſturbance.*

Anſw. We believe the Miniſter and you were troubled, becauſe the People came forth of the Steeple-houſe to our Meeting, yet we have not broken the Law, for the Law ſaith it muſt be proved that ſuch came wilfully, maliciouſly, and of ſet Purpoſe, to make Diſturbance, and if ſuch an Oath were taken before thee, we think thou wouldſt hardly believe it.

J. N. *We ſhall do nothing but what we have Proof for; Some did hear the Voice of one of you in the Church, and ſo it muſt be a Diſturbance.*

Anſw. It muſt be prov'd that ſuch an one did maliciouſly and wilfully make a Diſturbance, therefore let it be proved.

J. N. Walter Jenkin's *Voice was heard in the Church, and therefore it was a Diſturbance.*

Anſw. Walter Jenkins was not here this Day, therefore believe them not who inform thee againſt us.

J. N. Walter Jenkins *was here the laſt Time, and his Voice was heard then.*

Anſw. That which thou doſt queſtion us for, is meeting together now, and that we have made a Diſturbance, which cannot be proved. What *Walter Jenkins* did is paſt, and he is ready to give an Account for what he has done.

J. N.

J. N. *Do you own the Scriptures to be the Word of God, yea or nay.*

Anſwer. If thou ſayſt the Scripture is the Word of God, prove it, and produce one Scripture that ſaith the Scripture is the Word of God,

J. N. *I will do ſo.*

R. J. *We will not prove it, till you firſt deny it.*

Anſw. It lies upon the Governor to do it, whether we deny it or no, becauſe he ſaid he would prove it, therefore let him.

R. J. *We ſhall not prove it, till you firſt deny it.*

Anſw. The Governor ſaid, he would prove it, ſo we may refuſe the Anſwer till he proves; yet notwithſtanding, for the Sake of the ſimple hearted People here, if you will take an Anſwer according to the Scriptures of Truth, we ſhall anſwer you, which we know may ſatisfy you.

R. J. *We are willing to receive an Anſwer according to the Scriptures of Truth.*

Anſw. The Scriptures we own to be the Words of God, which are a Declaration of the Word of God, which was from the Beginning, before the Scriptures were written, and is as an Hammer and a Sword, dividing aſunder between the Marrow and the Bones, and to this the Scripture ſtands a Witneſs for us. *John* i. 1, 2, 3. *Heb.* iv. 12.

J. N. *You have given us more Satisfaction than ſome of your Friends have done, and you ſpeak very well to own the Scripture to be Words of God, which indeed is Truth, and we are glad to hear you ſay ſo.*

R. J. *But how is it you call our Miniſters Deceivers, and ſome of you never ſaw their Faces before, which is a ſtrange Thing to us, I pray you tell us?*

Anſw. It is an eaſie Thing to know a Deceiver, and a falſe Prophet, for they are mark'd

with the Mark of the Beaſt in their Foreheads, and you may read in the Scripture ſo many hundreds were mark'd with the Mark of the Beaſt in their Foreheads, and they were thoſe that upheld the Worſhip of the Beaſt in the Idols Temples, where the Beaſt is now worſhipped in this Generation, by which Mark the falſe Prophets are known to be Deceivers, though their Faces we never ſee; and take heed how you uphold them, leſt you be Partakers of their Plagues.

R. J. *Indeed, we read in Scripture, as you ſay, that ſo many hundreds were marked with the Mark of the Beaſt in their Foreheads, but it is a ſtrange Thing to us that you know our Miniſters by that Mark.*

Anſw. We believe thee, Friend, where thou art, that is a ſtrange Thing to thee; but if thou wilt come down to God's Witneſs, the Light which ſhines in thy Heart, thou wilt come to ſee it as plain as we ſpeak it.

J. N. *Yea, but do you not know that you have profited by our Miniſters, and that the Preſence of God went with them? I pray you honeſtly confeſs.*

Anſw. We ſhall honeſtly declare unto thee: There was a Time that the Preſence of God went with ſome of them, and in that Time they did bear witneſs againſt Tithes, Types, Figures and Shadows, ſaying Chriſt was come, and hath ſet an End to Tithes; and ſome of them durſt not receive them for Conſcience Sake, the which now they receive and plead for, and receive hundreds by the Year by it; therefore the Preſence of God is withdrawn from them, whom we deny, and by their Fruits they are known.

J. N. *We will let them alone to plead for themſelves.*

Anſw. Do ſo, and let them fight for their God, and our Weapons ſhall not be carnal but ſpiritual.

R. J.

R. J. *You ſay, the Light ſhines in the Heart, which gives the Knowledge of God in the Face of Chriſt Jeſus, and in ſo doing, you add to the Scripture.*

Anſw. We ſay, the Light ſhines in the Heart which gives the Knowledge of God in the Face of Jeſus Chriſt, and if thou denieſt it, it lies upon us to prove it.

R. J. *The Scripture doth not ſay it ſhines in the Heart, therefore you add to the Scripture.*

Anſw. Wilt thou own thy Miſtake, if it be made appear.

R. J. *Yes.*

Then *F. Gawler* turned to 2 *Cor.* iv. where the Text being plain againſt the Governor's Aſſertion, he honeſtly confeſſed his Error before the People, ſaying,

R. J. *You are in the right, and we were miſtaken.*

Anſw. We ſhall not make thee an Offender for a Word, but if thou hadſt had ſuch Advantage againſt us, thou wouldſt hardly have paſt it by, but we are taught to do ſo. Thou and the Governor have aſked us many Queſtions, which have been anſwered, and you cannot ſay you are unſatisfied in any one particular. Now we would aſk you one Queſtion.

Did *Peter* and *Paul* ſpeak one Thing and mean another, when they ſpake?

R. J. *Nay, they did not ſpeak one Thing and mean another.*

Anſw. Then do not thou make Meanings to their Words.

R. J. *I ſhall not do it.*

After this Examination they were detain'd a little while in a neighbouring Alehouſe, and then by the Juſtices Order ſet at Liberty, having had an Opportunity in the Alehouſe to declare the Truth to the People, who were very attentive, being much ſatisfi'd with the Diſcourſe they had heard at the Juſtices, for the Room was full of People at their Examination.

NUMBER XVI.

The Examination of James Naylor *upon an* Indictment *of* Blaſphemy, *at the Seſſions at* Appleby, *in the Month call'd* January, 1652. *pag.* 286.

Juſtice Pearſon. *PUT off your Hat.*

Naylor. I do it not in Contempt of Authority: For I honour the Power as it is of God, without Reſpect of Perſons, it being forbidden by Scripture. He that reſpects Men's Perſons commits Sin, and is convinced of the Law as a Tranſgreſſor.

J. P. *That is meant of reſpecting Perſons in Judgment.*

Naylor. If I ſee one in goodly Apparel and a gold Ring, and ſee one in poor and vile Raiment, and ſay to him in fine Apparel, *Sit thou in an higher Place than the Poor*; I am partial and judged of evil Thoughts.

Colonel Brigs. *If thou wert in the Parliament Houſe, wouldſt thou keep it on?*

Naylor.

Naylor. If God ſhould keep me in the ſame Mind I am in now, I ſhould.

C. B. I knew thou wouldſt contemn Authority.

Naylor. I ſpeak in the Preſence of God, I do not contemn Authority, but I am ſubject to the Power, as it is of God, for Conſcience Sake.

J. P. *Now Authority commands thee to put off thy Hat, what ſayſt thou to it?*

Naylor. Where God commands one Thing, and Man another, I am to obey God rather than Man.

C. B. See whether the Law commands it, or your own Wills?

The *Indictment* was read, wherein he was charged with ſaying, *That Chriſt was in him, and that there was but one Word of God.*

C. B. Where waſt thou born?

Naylor. At *Ardiſlaw*, two Miles from *Wakefield.*

C. B. How long livedſt thou there?

Naylor. Until I was married, then I went unto *Wakefield* Pariſh.

C. B. What Profeſſion waſt thou of?

Naylor. A Huſbandman.

C. B. Waſt thou a Soldier?

Naylor. Yea; I was a Soldier betwixt eight and nine Years.

C. B. Waſt thou at Burford *among the Levellers?*

Naylor. I was never there.

C. B. I charge thee by the Lord, that thou tell me whether thou waſt or no.

Naylor. I was then in the North, and was never taxed for any Mutiny, or any other Thing, while I ſerv'd the Parliament.

C. B. *What was the Cauſe of thy Coming into theſe Parts?*

Naylor. If I may have my Liberty, I ſhall declare it: I was at the Plough, meditating on the Things of God, and ſuddenly I heard a Voice ſaying unto me, *Get thee out from thy Kindred and from thy Father's Houſe:* And I had a Promiſe given in with it. Whereupon I did exceedingly rejoice, that I had heard the Voice of that God which I had profeſſed from a Child, but had never known him.

C. B. *Didſt thou hear that Voice?*

Naylor. Yea, I did hear it, and when I came home, I gave up my Eſtate, and caſt out my Money, but not being obedient in going forth, the Wrath of God was on me, ſo that I was made a Wonder to all, and none thought I would have lived: But (after I was made willing) I began to make ſome Preparation, as Apparel and other Neceſſaries, not knowing whether I ſhould go: But ſhortly after going a Gateward with a Friend from my own Houſe, having on an old Sute, without any Money, having neither taken leave of Wife or Children, nor thinking then of any Journey, I was commanded to go into the Weſt, not knowing whither I ſhould go, nor what I had to do there; but when I had been there a little while, I had given me what I was to declare; and ever ſince I have remained, not knowing to Day what I was to do to Morrow.

C. B. *What was the Promiſe thou hadſt given?*

Naylor. That God would be with me; which Promiſe I find made good every Day.

C. B. *I never heard ſuch a Call as this in our Time.*

Naylor. I believe thee.

J. P. *Is Chriſt in thee?*

Naylor

Naylor. I witneſs him in me: And if I ſhould deny him before Men, he would deny me before my Father, which is in Heaven.

J. P. *Spiritual, you mean.*

Naylor. Yea, Spiritual.

J. P. *By Faith, or how?*

Naylor. By Faith.

J. P. *What Difference then between the Miniſters and you?*

Naylor. The Miniſters affirm Chriſt to be in Heaven with a carnal Body, but I, with a ſpiritual Body.

J. P. *Which of the Miniſters ſay Chriſt is in Heaven with a carnal Body?*

Naylor. The Miniſter ſo called of *Kirkby Steven.*

Prieſt *Higginſon* ſtood up, and affirm'd it again openly before all the Court.

Naylor. If Chriſt be in Heaven with a carnal Body, and the Saints with a ſpiritual Body, it is not proportionable; neither was that a carnal Body, which appeared among the Diſciples, the Doors being ſhut, and appeared in diverſe Shapes.

Queſt. *Was Chriſt Man or no?*

Naylor. Yea, he was, and took upon him the Seed of *Abraham*, and was real Fleſh and Bones; but is a Myſtery not known to the carnal Man; for he is begotten of the *Immortal Seed*, and thoſe that know him, know him to be ſpiritual, for it was the Word that became Fleſh, and dwelt amongſt us; and if he had not been ſpiritual, he had not wrought by Redemption.

J. P. *Is Chriſt in thee as Man?*

Naylor. Chriſt filleth all Places, and is not divided: Separate God and Man, and he is no more Chriſt.

J. P.

J. P. *If we ſtand to diſpute theſe Things, we ſhould have the Miniſters.*

Naylor. Perceiving Prieſt *Higginſon* offended, becauſe he had told of his ſaying that Chriſt was in Heaven with a carnal Body, ſaid, *Friend, I had not accuſed thee, had I not been aſked what was the Difference between the Miniſters and me, for I am not come to accuſe any, for I am againſt Accuſations.*

C. B. Waſt thou not of a Kirk *about* Sawrby?

Naylor. I was Member of an *Independent* Church at *Weedchurch.*

C. B. Waſt thou not excommunicated for thy Blaſphemous Opinions?

Naylor. I know not what they have done ſince I came forth, but before I was not to my Knowledge.

C. B. Mr. Coale, *Did you e'er hear ſuch a Call as this, did you hear it?*

Coale. Yea, I heard part of it.

C. B. Didſt thou not write a Paper wherein was mentioned, that, if thou thinkeſt to be ſaved by that Chriſt which died at Jeruſalem, *thou art deceived.*

Naylor. If I cannot witneſs Chriſt nearer than *Jeruſalem,* I ſhall have no Benefit of him; but I know no other Chriſt but that who witneſſed a good Confeſſion before *Pontius Pilate,* which I witneſs in me now.

C. B. Wilt thou deny thy Hand?

Naylor. I will not deny my Hand, if I may ſee it; and I deſire that I may have ſo much favour, that that Paper may be kept as an Evidence either with or againſt me.

A large Petition being read, wherein was ſomething againſt Quaking and Trembling.

J. P.

J. P. *How comes it to paſs that People quake and tremble?*

Naylor. The Scriptures witneſs the ſame Condition in the Saints formerly, as *David*, *Daniel*, *Habakkuk*, and diverſe others.

J. P. *Did they fall down?*

Naylor. Yea, ſome of them did ſo.

Coale. David *ſaid*, *all his Bones were broken*, but *they were whole.*

Naylor. So are theſe now.

Coale. Moſes *trembled*, *for he ſaw the Face of God*, *and all* Iſrael.

Naylor. Did all *Iſrael* ſee the Face of God; that croſſeth the Scriptures.

Coale. *They ſaw his Glory: I ſhall ſee the Lord with theſe Eyes*, putting his Finger to his Eyes.

Naylor: They muſt firſt be made ſpiritual: He cannot be ſeen with carnal Eyes, for he is a Spirit, and no Fleſh can ſee God and live.

Coale. *That Light by which I am juſtified, is a created Light.*

Naylor. That Light by which I am juſtified, is not a created Light.

Coale. *That is true.*

J. P. *To the Word: What ſayſt thou to the Scriptures? Are they the Word of God?*

Naylor. They are a true Declaration of the Word that was in them, who ſpake them forth.

Hugginſon. *Is there not a Written Word?*

Naylor. Where readeſt thou in the Scriptures of a written Word? The Word is Spiritual, not ſeen with carnal Eyes; but as for the Scriptures, they are true, and I witneſs them true, in meaſure fulfilled in me, as far as I am grown up.

J. P. *Why doſt thou diſturb the Miniſters in their publick Worſhip?*

Naylor

Naylor. I have not disturbed them in their publick Worship.

J. P. *Why dost thou speak against Tithes which are allowed by the States?*

Naylor. I meddle not with the States: I speak against them that are Hirelings, as they are Hirelings; those that are sent of Christ, never took Tithes, nor never sued any for Wages.

J. P. *Dost thou think we are so beggarly as the Heathen, that we cannot afford our Ministers Maintenance? We give it them freely.*

Naylor. They are the Ministers of Christ who abide in the Doctrine of Christ.

J. P. *But who shall judge? How shall we know them?*

Naylor. By their Fruits you shall know them, they that abide not in the Doctrine of Christ, make it appear they are not the Ministers of Christ.

J. P. *That is true.*

NUMBER XVII.

The Examination of Humphry Smith, *and* Thomas Cartwright, *before the Mayor of* Evesham, *on the 25th of the 7th Month, 1655, concerning a Paper, intituled,* A Representation of the Government of *Evesham.* pag. 304.

Mayor. *Do you own this Paper?*

Answ. Yea, we do own it, and we shall prove

prove it to be all Truth, we desire it may be read.

The Paper was read.

Prisoners. Let us all that subscrib'd it be brought together, and we shall prove every Thing therein to be true.

Mayor. *Seeing it is of so high Concernment, and that you have appealed to the* Protector, *you shall every one of you give Security to answer it before the* Protector.

Answ. We have not appealed to the Protector for any Redress, but we have discharged our Consciences in making manifest the Corruption of those called Magistrates in this Town, both to the *Protector* and to the whole Nation.

Mayor. *Are you willing to answer it before him?*

Answ. If we be by you or the rest compelled, we refuse not to go; for we are more free to answer it before the Protector, than here: For there we expect some Justice, but here none.

Mayor. *I shall engage you all to appear at the next Sessions, and then you shall give Security to answer personally before the Protector, or else lie in Prison. What is the Reason you will not swear?* William Dewsberry *can swear, for in one of his Books he saith,* In the Presence of the Lord, I own Magistrates.

H. Smith So far as that I can say, for in the Presence of the Lord, I own Magistrates that are for the Praise of them that do well, and the punishing of Evil-Doers.

Mayor. *You will find no such in* England.

So those that were Prisoners were return'd to Prison, and the rest went home.

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NUMBER XVIII.

The Examination of Humphry Smith, Joſhua Frenſham, John Knight, *and others, at the Seſſions at* Worceſter, *on the 2d of* October 1655, *before* Robert Atkins *Recorder.* pag. 305.

JAMES WALL coming into the Court with his Hat on.

Recorder. *Take off his Hat.*

Wall. Thou haſt not yet made me any Satisfaction for the laſt Hat thou cauſedſt to be taken from me, neither is it reſtor'd me.

Recorder. *Take him away, Goaler.*

So he was committed to Priſon without any *Mittimus*, or matter laid to his Charge.

After which *Thomas Woodrove* was brought to the Bar.

Woodrove. I deſire my fellow Priſoners may be ſent for, that we may together anſwer what ſhall be laid to our Charge.

Recorder. *You are accuſed to be a Diſturber of the Peace.*

Woodrove. Let that be prov'd, or read any Law that I have tranſgreſs'd.

Recorder. *There may be a Law broken, which cannot be read.*

Woodrove. Is it poſſible there ſhould be a Law broken that cannot be proved nor read.

Recorder. *But as for your part, you might have had your Liberty, had you not come hither in that contemptuous*

contemptuous Way with your Hat on, therefore you ſhall turn back again to the Priſon until you do come with your Hat off, Take him Goaler.

So he was taken to Priſon, and the reſt brought to the Bar.

Recorder. *Do you not know that you are Priſoners? I marvel that you will offer to come before a Court with your Hats on; Goaler, take off their Hats.* Which he did.

Priſoners. Thou mayſt as well take off our Coats.

Recorder. Smith, *you are the Ringleader of this Sect, and of this People; I know you have Scripture enough, and you can tell of* Paul's *Conditions and many ſuch Things, but you lead People contrary to the Ways of God.*

H. Smith. *Paul* was counted as a Sectarian, and a Mover of Sedition, and a peſtilent Fellow.

Recorder. Paul *was ſo called, and was not ſo; but you are called ſo, and are ſo.*

H. Smith. That is not yet prov'd.

Recorder. *Where have you any Scripture for keeping on your Hats?*

T. Cartwright. The Servants of the Lord had their Hats on, when they were thrown into the fiery Furnace, yet they were not thrown in for keeping their Hats on, but becauſe they would not bow and worſhip the King's Image.

H. Smith. There is neither Precept, Practice, Example, nor Command in the Scripture, nor yet any National Law for putting off the Hat; and ſo long as I continued in Swearing, Lying, and other Wickedneſs, I was never queſtioned by any Magiſtrate; but now the Lord has called me from theſe Sins, I am made a Prey of by you.

Then

Then ſaid the Bench one to another, *He has aſpers'd all the Magiſtrates in* England.

Recorder. *Did you live in ſuch Sins, ſince you came to this Town?*

H. Smith. Nay.

T. Cartwright. I have liv'd in Drunkenneſs, Swearing, Lying and Prophaneneſs until now of late, and none of you ever queſtioned me: But now I have left it, I am puniſhed without a Cauſe. If any one have ought againſt me now to charge me withal, let him now ſpeak before the People.

Recorder. *Thou lookeſt with a good honeſt Face, I thought thou hadſt not been a* Quaker, *and therefore I thought to have ſhewed thee Favour; but I ſee by thy Behaviour who thou art.*

H. Smith. *Moſes* that was a *Quaker*, did look with a better Face than he.

Recorder. *Here is a ſufficient Ground in that you have come into the Court with your Hats on to fine you, and ſend you to Priſon, until you learn better Manners, wherefore I ſhall fine you every one, and ſend you to Priſon, where you ſhall lie from one Seſſions to another, until you come with your Hats off, if I may have my Will, and though you have been kept very high, I ſhall take courſe that you ſhall be kept ſhorter, and looked cloſer unto. Fine* Smith *in five Pounds, and the reſt in three Pounds apiece. Goaler, take them away.*

H. Smith. Let it firſt be manifeſt whom we have offended, or what we have tranſgreſſed, or what Errors we hold, if any can be proved, that the People may be convinced with us of any Evil that we may be accuſed of.

The Goaler haling them away, *Humphry Smith* ſaid, *They have ſhamed all Profeſſion.*

Recorder.

Recorder. *Are you* Quakers *too?*

R. Smith. I have been impriſon'd ſix Weeks for ſaying, *The Prieſt did lie, now there the Prieſt* George Hopkins *is, and I am here to prove him a Liar, let him ſpeak, for I can prove him a Liar in ſeveral Things.* But the Prieſt made no Anſwer.

John Clements. I was ſent for by the Deputy Recorder, who ſitteth there, out of my Father's Shop and Work, and ſent to Priſon, becauſe I did not put off my Hat, and for that I have been in Priſon ſix Weeks; I deſire the Deputy Recorder will ſpeak and charge me with what he has againſt me. *But he made no Anſwer.* So the Goaler came and took them away alſo.

At the ſame Seſſions by Adjournment, on the 3d of the 8th Month *Joſhua Frenſham* and *John Knight* were brought to the Bar.

Recorder. *Take off their Hats:* Which was done.

Then an Indictment was read, containing ſome Particulars out of the ſaid Printed Repreſentation.

Court. *Are you Guilty, or not Guilty?*

J. Frenſham. We can bring Witneſs to prove that to be true, which we are indicted for.

Recorder. *Wherefore were you indicted?*

J. Frenſham. For the Truth.

Recorder. *For the Truth are you indicted?*

J. Frenſham. All People, take Notice, for the Truth it is that we are indicted.

The People clapp'd their Hands, and ſome of 'em ſaid to the *Recorder*, Let Shame cover thy Face; muſt not Men ſpeak the Truth?

Recorder. *Take them away, for we ſhall not have Peace ſo long as they are here.*

On the ſame Day *Richard Walker* was indicted, and aſked, *Guilty or not Guilty?*

Walker. I deny the Bill, but I own the Paper, and deſire it may be read.

The Paper was read.

Walker. I appeal to all your Conſciences, whether it be not all true. *But they all ſat ſilent, and anſwered not a Word.*

Then *John Woodward* was call'd.

Recorder. *Pluck off his Hat.*

The Indictment was read.

Town-Clerk. *Guilty or not Guilty?*

Woodward. I am not guilty of wronging any Man's Perſon, neither have I Spite or Malice to or againſt any Man in *England.*

Recorder. *Will you own the Paper?*

Woodward. I will, and prove it to be true. Here are three Men that have waited ever ſince Yeſterday Morning, to witneſs againſt *R. Martin* Juſtice ſo called, for Swearing.

Recorder. *I don't ſit here to hear that prov'd: Beſides, if it were true, it ought not to be ſpoke of againſt a Magiſtrate.*

Woodward. All People take Notice, if this be not Partiality; the Recorder commanded *Edward Pitway's* Hat to be taken off, who is a Magiſtrate of the Town, and makes him ſtand bare,

bare, and ſuffers the Prieſt to ſit by him with his Hat on.

The Prieſt hearing that, put off his Hat; but the Recorder bid him put it on again.

Recorder. *Fine him*, then ſome of the Bench ſaid, *Three Pounds.*

Recorder. *Are you contented?*

Woodward. You may do what you will.

Recorder. *Fine him five Pounds.*

Woodward. You may put fifteen, for I expect no Favour from your Hands.

On the 2d of the 8th Month, *Edward Pitway* was called.

Recorder. *I underſtand that you have been a Magiſtrate, and of the Chiefeſt on the Bench; and I do much admire you ſhew no more Reverence to the Court, than to come with your Hat on; and now a Ringleader of this Sect: I will take a Courſe with you.*

E. P. I ſee little Juſtice done.

Recorder. *You ſhall ſee Juſtice done: Pluck off his Hat: That is one Piece of Juſtice. You are bound over to your good Behaviour.*

Then what had been ſworn againſt him was read, and what was falſe in it he denied, but what was Truth, he owned.

Recorder. *You have ſet your Hand to a ſcandalous Paper againſt the Magiſtrates of the Town.*

E. P. I did put my Hand to a Paper which was no Scandal, but Truth, and I am here ready to prove it to be true.

Then he was ſet by for that Time; and next Day called again, when an Indictment was read againſt him for ſetting his Hand to the ſaid Paper, which, they ſaid, was done maliciouſly againſt the Magiſtrates.

Recorder. *Do you own the Paper?*

E. P. All Malice and Spite I deny, but the printed Paper I own, and am ready to prove it to be true.

Recorder. *We conceive it to be ſcandalous: We muſt proceed to fine:* And ſo fin'd him 20*l.*

NUMBER XIX.

A Copy of Major General *Berry's Letter to the Mayor of* Eveſham. pag. 305.

WHEREAS *Humphry Smith, Thomas Cartwright, James Wall, William Walker, Edward Pitway, John Woodward, Richard Weaver, John Clements, Joſhua Frenſham, John Knight, Richard Bennett* and *Robert Smith*, were by the Mayor and Magiſtrates fined in certain Sums of Money, and their Names returned to the *Exchequer*; theſe are to certify any Officers whom it may concern, that it is his *Highneſs*'s Promiſe, and expreſs Pleaſure, that the ſaid Fines ſhall be remitted and taken off; and if it is not ſo, it is by the Forgetfulneſs of Mr. *Secretary* who undertook to do it; and therefore to deſire, that no Officers trouble the ſaid Perſons for the ſaid Fines, but

but return a Copy hereof, which I hope will give Satisfaction to his *Highneſs*.

Dated at Worceſter *the 1ſt of* September, 1656.

NUMBER. XX.

The Examination of Boſwell Middleton *before the Judge of Aſſize at* York, *the 17th of the Month called* July, 1654. pag. 324.

Judge Nudigate. *HOLD up thy Hand.*

Middleton. I deny the Ceremony.

Clerk. reads, *Whereas* Boſwell Middleton, *Cordwainer, in the City of* York, *having maliciouſly and contemptuouſly diſturbed Mr.* Edward Bowles *Miniſter, when he was preaching in* All-Saints *Church*, ſaying, *Thou art a Miniſter of Antichriſt; and alſo the Congregation, and troubled and vexed the ſaid Preacher*, &c.

Judge. *What ſayſt thou, Guilty or not Guilty?*

Middleton. The Word which I ſpake to him, was the Word of the Lord, but *maliciouſly* I deny.

Then they read over the Indictment again.

Middleton. Judge righteous Judgment, and do Juſtice, the Lord requires it of you.

Judge. *Didſt thou ſpeak theſe Words, yea or nay?*

Middleton. A Miniſter of Antichriſt I witneſs him to be.

Judge. *Let us reaſon together: What is Antichriſt?*

Middleton. He that practiſeth and holdeth up thoſe Things which Jeſus Chriſt witneſſeth againſt, is Antichriſt.

Judge. *What Things are thoſe?*

Middleton. Such as are called of Men Maſters, and go in Long Robes, and have the chief Places in the Aſſemblies, Salutations in the Market-Places, *&c.* Read to that in thy own Conſcience.

Judge. *Thou art mad, and talkeſt Nonſenſe. Wilt thou confeſs thou diſturbedſt the Church, yea or nay?*

Middleton. The Saints Church is in God the Father of our Lord Jeſus Chriſt, and in this Church all may ſpeak, one by one, and their Peace cannot be broken, but your Church I deny.

Judge. *Wilt thou own the Indictment altogether as it lies?*

Middleton. The Words which were ſpoken by me, I own, and witneſs it was of the Lord, but the Malice and the reſt, I deny, it is your own. A Miniſter of Antichriſt he is, and I ſhall witneſs it with my Blood, if thereto I be required.

Judge. *It were well you were grounded upon the Scriptures, and not ſuch Youths to diſturb the Miniſters.*

Middleton. Give one Example in all the Scriptures, where ever the Miniſters of Jeſus Chriſt were deſended with a carnal Law: Yea or nay?

Then a Jury was ſworn.

Middleton. Friends, all you that ſwear, you are out of the Doctrine of Chriſt, who ſaith,

Swear

Swear not at all; I have ſuffered the Wages of the Law, and lain in Priſon near ſix Months.

Judge. *That is thy Advantage, but here is another Advantage, art thou ſorry?*

Middleton. I ſtand to the Lord; if I have tranſgreſſed the Law, here is my Body at the Lord's Service, inflict what Puniſhment you can: I have cleared my Conſcience, and am willing to ſuffer, and here the Scripture is fulfilled on you, who make Offenders for a Word.

NUMBER. XXI.

The Examination of Henry Fowler, *before the Judge of Aſſize at* York, Anno 1654. *p.* 329.

Juſtice Dickeſon. HAVE *you brought Sureties for your good Behaviour?*

Fowler. I am bound to good Behaviour by the Power of God.

Then the Juſtice ſpoke to the Judge who ſeemed not to regard him. Then the Indictment was read, the Subſtance of which was,

"*That* Henry Fowler *in the Pariſh of St.* "Lawrence, *did maliciouſly diſturb, and* "*falſly accuſe* Thomas Dickeſon, *Juſtice of* "*the Peace, ſaying,* Thou art a Perſecutor "of the Saints of the moſt high God."

Clerk. *What ſay you, are you guilty of this Indictment, yea or no?*

Fowler. *Maliciouſly* I deny; I have no Malice to thee nor any Man, more than a Child in a Cradle, neither did I know that I ſhould ſpeak to thee, till I ſaw thy Face; and then I was moved to ſpeak to thee by the Power of God, but hadſt thou not been guilty, thou need'ſt not have been angry or diſturbed, hadſt thou not had a perſecuting Spirit, thou wouldſt not have ſent me to Priſon for ſpeaking a Word to thy Conſcience; I did not affront thee, neither follow thee, I was within my own Door, and for the Man that was perſecuted, it was upon a falſe Oath, as I can let the Judge underſtand.

Judge. *Come, Friend, art thou ſorry for diſturbing the Magiſtrate?*

Fowler. I am not ſorry for doing the Work of the Lord: He that doth the Command of the Lord, need not be ſorry.

Judge. *If you will acknowledge you are ſorry, I will ſet you free.*

Fowler. I am not ſorry. *So the Court broke up.*

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NUMBER XXII.

Petition of the Juſtices and Others in *Yorkſhire*, to *R. Cromwell.* p. 342.

To his moſt Serene Highneſs Richard, *Lord Protector of* England, Scotland *and* Ireland, *and the Territories thereunto belonging, and to the* Parliament *now aſſembled,*

The Humble Petition *of the Juſtices of Peace, Miniſters, and other well principled Inhabitants of* Leeds, Wakefield *and* Bradford, *&c.*

Sheweth,

THAT theſe populous Places and Parts adjacent, now are, and for a long Time have been miſerably perplexed and much Diſſetled by that unruly Sect of People call'd *Quakers*, whoſe Principles are to Overturn, Overturn, Overturn, Magiſtracy, Miniſtry, Ordinances, all that which good Men would keep up by their Prayers and Endeavours. Thoſe will not know nor acknowledge any Subjection they owe to any Powers upon Earth. The approved Miniſters of the Nation they deny to be Miniſters of Chriſt: The Ordinances now uſed in our Publick Aſſemblies are Things in their Account which roſe out of the bottomleſs Pit: Sermons, the Invention of fallen Man, and meer Traditions: It is theſe Men's common Practice to meet by Hundreds in

or

or near to our Places of Publick Worſhip, on purpoſe to diſturb the Preacher and People aſſembled, cauſing and ſpeaking all manner of Evil againſt thoſe Things, that all ſober Minds deem good, to the great Terror of ſome, and no ſmall Trouble to other Miniſters, ſeeing they ſo frequently give out, that in a ſhort Time they ſhall be the greater Number.

This conſidered, with their preſent Tumultuous Demeanour, ſome Magiſtrates, careful to preſerve the publick Peace, have ſent ſome of them to Priſon, amongſt others, one *John Hall* who, after his Education at an Eminent School at *Craven*, confeſſeth, he hath been beyond the Seas. There is alſo now of late one *John Leavens*, once a Captain, who is now again after his Releaſement uſually at the Head of this Giddy Party: Not knowing to what Heighth ſuch Juſtice-daring Exorbitances might grow, we thought it our Duties humbly to acquaint your Highneſs and Parliament herewithal, to the end that a timely ſuppreſſing of theſe, and a preventing of ſuch like future Inſurrections might by your joynt Conſent and Deliberate Counſel be thought upon.

And your Petitioners ſhall ever pray, &c.

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NUMBER XXIII.

An Order of the Council at Boſton, *for burning the Books brought by* Mary Fiſher *and* Anne Auſtin, *and for keeping them cloſe Priſoners, and for* Simon Kempthorn's *being bound in* 100*l. Bond to return them to* Barbadoes. *pag.* 344.

At a Council held at Boſton *the* 11th *of* July, 1656.

WHEREAS there are ſeveral Laws long ſince made and publiſhed in this Juriſdiction, bearing Teſtimony againſt *Hereticks* and *Erroneous Perſons*, yet notwithſtanding *Simon Kempthorn* of *Charles Town*, Maſter of the Ship *Swallow*, of *Boſton*, hath brought into this Juriſdiction from the Iſland of *Barbadoes*, two Women, who name themſelves, *Anne* the Wife of one *Auſtin*, and *Mary Fiſher*, being of that Sort of People commonly known by the Name of *Quakers*, who upon Examination are found not only to be Tranſgreſſors of the former Laws, but do hold very Dangerous, Heretical, and Blaſphemous Opinions, and they do alſo acknowledge that they came here purpoſely to propagate their ſaid Errors and Hereſies, bringing with them, and ſpreading here, ſundry Books, wherein are contained many moſt Corrupt, Heretical, and Blaſphemous Doctrines, contrary to the Truth of the Goſpel here profeſſed amongſt us.

The

The Council therefore tendring the Preſervation of the Peace and Truth enjoyed and profeſſed among the Churches of Chriſt in this Country, do hereby order,

Firſt, That all ſuch corrupt Books as ſhall be found upon Search to be brought in, and ſpread by the aforeſaid Perſons, be forthwith burned and deſtroyed by the common Executioner.

Secondly, That the ſaid *Anne* and *Mary* be kept in cloſe Priſon, and none admitted Communication with them without Leave from the Governor, Deputy Governor, or two Magiſtrates, to prevent the Spreading of their corrupt Opinions, until ſuch Time as they be delivered aboard ſome Veſſel, to be tranſported out of the Country.

Thirdly, The ſaid *Simon Kempthorne* is hereby enjoined, ſpeedily and directly to tranſport, or cauſe to be tranſported, the ſaid Perſons from hence to *Barbadoes*, from whence they came, he defraying all the Charges of their Impriſonment; and for the effectual Performance hereof, he is to give Security to the Secretary in a Bond of one hundred Pounds Sterling, and on his Refuſal to give ſuch Security, he is to be committed to Priſon till he do it.

NUMBER XXIV.

Copy of an Order *to the Keeper of* Boſton-Goal.

pag. 346.

YOU are, by Virtue hereof, to keep the *Quakers* formerly committed to your Cuſtody, as dangerous Perſons, induſtrious to improve all their Abilities to ſeduce the People of this Juriſdiction,

diction, both by Words and Letters, to the abominable Tenets of the *Quakers*, and to keep them close Prisoners, not suffering them to confer with any Person, nor permitting them to have Paper or Ink.

August 18th 1656. *Edward Rawson* Secr.

Another Order there was to the Goaler, to search as often as he saw meet, the Boxes, Chests, and Things, of the *Quakers* formerly committed to his Custody, for Pen, Ink and Paper, Papers and Books, and to take them from them; subscribed by

Dated September 7th 1656. *John Endicott* Gov. *Rich. Bellingham* Dep. Gov.

NUMBER XXV.

Copy of an Order *to the Marshal General* Edward Michelson *or his* Deputy. *pag.* 346.

YOU are by Virtue of an Order of the General Court sitting at *Boston*, the 20th of *October* 1656, requir'd, and hereby impower'd, forthwith to impress a sufficient Boat, with sufficient and convenient Help, to take out of Prison *William Brend*, *John Copeland*, *Thomas Thurston*, *Christopher Holder*, *Mary Prince*, *Sarah Gibbons*, *Mary Witherhead* and *Dorothy Waugh*, and carry them to, and deliver them aboard Mr. *Lock*'s

Lock's Ship, now at *Nantaſchit*, according to Order, and thereof not to fail. *Dated at* Boſton *the* 20*th of* October, 1656.

Edward Rawſon Secr.

NUMBER XXVI.

Another Order *to the Marſhal General* Edward Michelſon *or his* Deputy. *pag.* 346.

YOU are, by Virtue hereof, required to levy on the Goods and Chattels of *William Brend* and *John Copeland*, the Value of Ten Shillings, and to deliver the ſame to *William Salter*, Keeper of the Common Priſon in *Boſton*, in Satisfaction for ſo much due to him for his Fees, (by Order of Court in their Commitment) together with Two Shillings for this Execution; whereof you are not to fail. *Dated at* Boſton *the* 20*th of* October, 1656.

Edward Rawſon Secr.

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NUMBER XXVII.

The First Law *made againſt* Quakers *in* New-England. *pag.* 346.

At a General Court held at Boſton *the* 14*th of* October, 1656.

WHEREAS there is a curſed Sect of Hereticks lately riſen up in the World, which are commonly called *Quakers*, who take upon them to be immediately ſent of God, and infallibly aſſiſted by the Spirit, to ſpeak and write Blaſphemous Opinions, deſpiſing Government, and the Order of God in the Church and Commonwealth, ſpeaking Evil of Dignities, reproaching and reviling Magiſtrates and Miniſters, ſeeking to turn the People from the Faith, and gain Proſelytes to their pernicious Ways: This Court taking into Conſideration the Premiſes, and to prevent the like Miſchief, as by their means is wrought in our Native Land, doth hereby order, and by the Authority of this Court be it ordered and enacted, that what Maſter or Commander of any Ship, Bark, Pink or Catch, ſhall henceforth bring into any Harbour, Creek, or Cove, within this Juriſdiction, any *Quaker* or *Quakers*, or other Blaſphemous Hereticks, ſhall pay or cauſe to be paid, the Fine of one hundred Pounds to the Treaſurer of the Country, except it appear he want true Knowledge or Information of their being ſuch, and in that Caſe he hath Liberty to clear himſelf by his Oath, when ſufficient Proof to the contrary is wanting:

wanting: And for Default of good Payment, or good Security for it, ſhall be caſt into Priſon, and there to continue till the ſaid Sum be ſatisfied to the Treaſurer as aforeſaid. And the Commander of any Catch, Ship or Veſſel, that ſhall bring them, being legally convicted, ſhall give in ſufficient Security to the Governor, or any one more of the Magiſtrates, who have Power to determine the ſame, to carry them back to the Place whence he brought them, and on his Refuſal ſo to do, the Governor, or one or more of the Magiſtrates are hereby impowered, to iſſue out his or their Warrants, to commit ſuch Maſter or Commander to Priſon, there to continue till he give in ſufficient Security to the Content of the Governor, or any of the Magiſtrates as aforeſaid: And it is hereby farther ordered and enacted, that what *Quaker* ſoever ſhall arrive in this Country from foreign Parts, or ſhall come into this Juriſdiction from any Parts adjacent, ſhall be forthwith committed to the Houſe of Correction, and at their Entrance to be ſeverely whipt, and by the Maſter thereof to be kept conſtantly to work, and none ſuffer'd to converſe or ſpeak with them during the Time of their Impriſonment, (which ſhall be no longer than Neceſſity requires.) And it is ordered, if any Perſon ſhall knowingly import into any Harbour of this Juriſdiction, any *Quakers* Books or Writings concerning their Deviliſh Opinions, ſhall pay for ſuch Book or Writing, being legally proved againſt him or them, the Sum of five Pounds; and whoſoever ſhall diſperſe or conceal any ſuch Book or Writing, and it be found with him or her, or in his or her Houſe, and ſhall not immediately deliver the ſame to the next Magiſtrate, ſhall forfeit or pay five Pounds for the diſperſing or concealing of every ſuch Book

Book or Writing: And it is hereby farther enacted, that if any Perſon within this Colony, ſhall take upon them to defend the Heretical Opinions of the ſaid *Quakers*, or any of their Books or Papers as aforeſaid, if legally proved, ſhall be fined for the firſt Time forty Shillings; if they ſhall perſiſt in the ſame, and ſhall again defend it the ſecond Time, four Pounds; if notwithſtanding they ſhall again ſo defend and maintain the ſaid *Quakers* Heretical Opinions, they ſhall be committed to the Houſe of Correction, till there be convenient Paſſage to ſend them out of the Land, being ſentenced by the Court of Aſſiſtants to Baniſhment. *Laſtly*, It is hereby ordered, that what Perſon or Perſons ſoever, ſhall revile the Perſon of Magiſtrates or Miniſters, as is uſual with the *Quakers*, each Perſon or Perſons ſhall be ſeverely whipt, or pay the Sum of five Pounds. This is a true Copy of the Court's Order, as atteſts

Edward Rawſon Secr.

NUMBER XXVIII.

At the General Court held at Boſton, *the* 14*th of* October, 1657. pag. 356.

AS an Addition to the late Order, in reference to the coming or bringing in any of the curſed Sect of the *Quakers* into this Juriſdiction, it is ordered, that whoſoever ſhall from henceforth bring, or cauſe to be brought directly or indirectly, any known *Quaker* or *Quakers*,

kers, or other Blaſphemous Hereticks, into this Juriſdiction, every ſuch Perſon ſhall forfeit the Sum of one hundred Pounds to the Country, and ſhall by Warrant from any Magiſtrate be committed to Priſon, there to remain till the Penalty be ſatisfied and paid; and if any Perſon or Perſons within this Juriſdiction, ſhall henceforth entertain and conceal any ſuch *Quaker* or *Quakers*, or other Blaſphemous Hereticks, knowing them ſo to be, every ſuch Perſon ſhall forfeit to the Country forty Shillings for every Hour's Entertainment and Concealment of any *Quaker* or *Quakers*, &c. as aforeſaid, and ſhall be committed to Priſon as aforeſaid, till the Forfeiture be fully ſatisfied and paid: And it is farther order'd, that if any *Quaker* or *Quakers* ſhall preſume, after they have once ſuffered what the Law requireth, to come into this Juriſdiction, every ſuch Male *Quaker* ſhall for the firſt Offence, have one of his Ears cut off, and be kept at Work in the Houſe of Correction till he can be ſent away at his own Charge; and for the ſecond Offence, ſhall have his other Ear cut off: And every Woman *Quaker* that has ſuffered the Law here, that ſhall preſume to come into this Juriſdiction, ſhall be ſeverely whipt, and kept at the Houſe of Correction at Work, till ſhe be ſent away at her own Charge, and ſo alſo for her coming again, ſhe ſhall be alike uſed as aforeſaid: And for every *Quaker* he or ſhe, that ſhall a third Time herein again offend, they ſhall have their Tongues bored through with an hot Iron, and be kept at the Houſe of Correction cloſe to Work, till they be ſent away at their own Charge: And it is farther ordered, that all and every *Quaker*, ariſing from amongſt our ſelves, ſhall be dealt with, and ſuffer the like Puniſhments as the Law provides againſt foreign *Quakers*.

Edward Rawſon Secr.

NUMBER XXIX.

At a General Court held at Boſton *the* 20th *of* May, 1658. *pag.* 358.

THAT *Quakers*, and ſuch accurſed Hereticks, ariſing among our ſelves, may be dealt withal according to their Deſerts, and that their peſtilent Errors and Practices may be ſpeedily prevented, it is hereby ordered as an Addition to the former Laws againſt *Quakers*, that every ſuch Perſon or Perſons profeſſing any of their pernicious Ways, by ſpeaking, writing, or by meeting on the Lord's Day, or at any other Time to ſtrengthen themſelves, or ſeduce others to their Diabolical Doctrines, ſhall after due means of Conviction incur the Penalty enſuing, that is, Every Perſon ſo meeting, ſhall pay to the Country for every Time, ten Shillings, and every one ſpeaking in ſuch a Meeting, ſhall pay five Pounds apiece; and in caſe any ſuch Perſon hath been puniſhed by Scourging or Whipping the firſt Time, according to the former Laws, ſhall be ſtill kept at Work in the Houſe of Correction, till they put in Security with two ſufficient Men, that they ſhall not any more vent their hateful Errors, nor uſe their ſinful Practices, or elſe ſhall depart this Juriſdiction at their own Charges: And if any of them return again, then each ſuch Perſon ſhall incur the Penalty of the Laws formerly made for Strangers.

By the Court,

Edward Rawſon Secr.

NUMBER XXX.

To the Magiſtrates *at the Court in* Salem. *pag.* 364.

Friends,

WHEREAS it was your Pleaſures to commit us whoſe Names are underwritten, to the Houſe of Correction in *Boſton*, although the Lord the Righteous Judge of Heaven and Earth is our Witneſs, that we had done nothing worthy of Stripes, or of Bonds; and we being committed by your Court to be dealt withal as the Law provides for foreign *Quakers*, as ye pleaſe to term us; and having ſome of us ſuffered your Law and Pleaſures, now that which we do expect is, that whereas we have ſuffer'd your Law, now to be ſet free by the ſame Law, as your manner is with Strangers, and not to put us in upon the Account of one Law, and execute another Law upon us, of which, according to your own manner, we were never convicted as the Law expreſſes. If you had ſent us upon the Account of your New Law, we ſhould have expected the Goaler's Order to have been on that Account, which that it was not, appears by the Warrant which we have, and the Puniſhment which we bare, as four of us were whipped, among whom was one that had formerly been whipp'd, ſo now alſo, according to your former Law. *Friends*, let it not be a ſmall Thing in your Eyes, the expoſing, as much as in you lies, our Families to Ruin. It's not unknown to you, the Seaſon, and the Time of the Year, for

for thoſe that live of Huſbandry, and what their Cattle and Families may be expos'd unto; and alſo, ſuch as live on Trade: We know, if the Spirit of Chriſt did dwell and rule in you, theſe Things would take Impreſſion on your Spirits: What our Lives and Converſations have been in that Place, is well known, and what we now ſuffer for, is much for falſe Reports, and ungrounded Jealouſies of *Hereſy* and *Sedition*. Theſe Things lie upon us to lay before you: As for our Parts, we have true Peace and Reſt in the Lord in all our Sufferings, and are made willing in the Power and Strength of God, freely to offer up our Lives in this Cauſe of God, for which we ſuffer: Yea, and we do find, through Grace, the Inlargements of God in our impriſoned Eſtate, to whom alone we commit our ſelves and Families, for the diſpoſing us according to his infinite Wiſdom and Pleaſure, in whoſe Love is our Reſt and Life.

From thy Houſe of Bondage in Boſton, *wherein we are made Captives by the Wills of Men, altho' made free by the Son of God,* Joh. viii. 36. *In which we quietly reſt, this* 16*th of the* 5*th Month* 1658.

Lawrence
Caſſandra } *Southick*
Joſiah
Samuel Shattock
Joſhua Buffum.

NUMBER XXXI.

An Act made at a General Court held at Boſton *the* 20th *of* October, 1658. *pag.* 370.

WHEREAS there is a pernicious Sect (commonly called *Quakers*) lately riſen, who by Word and Writing, have publiſhed and maintained many * dangerous and horrid Tenets, and do take upon them to change and alter the receiv'd † laudable Cuſtoms of our Nation, in giving civil Reſpect to Equals, or Reverence to Superiors; whoſe Actions tend to undermine the Civil Government, and alſo to deſtroy the Order of the Churches, by ‖ denying all eſtabliſhed Forms of Worſhip, and by withdrawing from Orderly Church Fellowſhip, allowed and approved by all Orthodox Profeſſors of the Truth, and inſtead thereof, and in Oppoſition thereunto, frequently meeting themſelves, inſinuating themſelves into the Minds of the Simple, or ſuch as are leaſt affected to the Order and Government of Church & Commonwealth; whereby diverſe of our Inhabitants have been infected, notwithſtanding all former Laws made upon the Experience of their arrogant and bold Obtruſions, to diſſeminate their Principles amongſt us, prohibiting their Coming into this Juriſdiction, they have

* *What theſe dangerous and horrid Tenets were, is neither ſpecified in this, nor any other of their Laws.*

† *The laudable Cuſtom of pulling off the Hat.*

‖ *Who would have thought theſe Law-makers themſelves had left their own Native Land becauſe they could not join with the Eſtabliſhed Form of Worſhip?*

have not been deterr'd from their impetuous Attempts to undermine our Peace and hazard our Ruin.

For Prevention thereof, this Court doth order and enact, that every Perſon, or Perſons, of the *curſed Sect of the Quakers*, who is not an Inhabitant of, but is found within this Juriſdiction, ſhall be apprehended without Warrant, where no Magiſtrate is at Hand, by any Conſtable, Commiſſioner or Select Man, and convey'd from Conſtable to Conſtable to the next Magiſtrate, who ſhall commit the ſaid Perſon to cloſe Priſon, there to remain (without Bail) unto the next Court of Aſſiſtants, where they ſhall have a legal Trial: And being * convicted to be of the *Sect of the Quakers*, ſhall be ſentenced to be baniſh'd upon pain of Death: And that every Inhabitant of this Juriſdiction, being convicted to be of the aforeſaid Sect, either by taking up, publiſhing, or defending the horrid Opinions of the *Quakers*, or the ſtirring up Mutiny, Sedition or Rebellion againſt the Government, or by taking up their abſurd and deſtructive Practices, *viz.* Denying Civil Reſpect to Equals and Superiors, and withdrawing from our Church Aſſemblies, and inſtead thereof frequenting Meetings of their own in Oppoſition to our Church-order; or by adhering to, or approving of any known *Quaker*, and the Tenets and Practices of the *Quakers*, that are oppoſite to the orthodox receiv'd Opinions of the Godly, and endeavouring to diſaffect others to Civil Government and Church-orders, or * condemning the Practice and Proceedings of

* *For which Conviction 'twas counted ſufficient that they appeared with their Hats on, or ſaid* Thee *and* Thou.

‖ *They ſeem ſelf condemn'd in making this Law; and thence are* § *earful leſt others ſhould condemn their Actions.*

this Court againſt the *Quakers*, manifeſting thereby their complying with thoſe, whoſe Deſign is to overthrow the Order eſtabliſhed in Church and State, every ſuch Perſon upon Conviction before the ſaid Court of Aſſiſtants, in manner aforeſaid, ſhall be committed to cloſe Priſon for one Month, and then, unleſs they chuſe voluntarily to depart this Juriſdiction, ſhall give Bond for their good Behaviour, and appear at the next Court, where continuing obſtinate, and refuſing to retract and reform the aforeſaid Opinions, they ſhall be ſentenced to Baniſhment, upon pain of Death: And any one Magiſtrate upon Information given him of any ſuch Perſon, ſhall cauſe him to be apprehended, and ſhall commit any ſuch Perſon to Priſon, according to his Diſcretion, until he come to Trial, as aforeſaid.

NUMBER XXXII.

William Robinſon's *Paper delivered to the Court at* Boſton, *before he received Sentence of Death; and which they refuſed to read or hear.* *pag.* 389.

ON the 8th of the 8th Month 1659, in the after Part of the Day, in travelling betwixt *Newport* in *Rhode-Iſland*, and *Daniel Gold*'s Houſe, with my dear Brother *Chriſtopher Holder*, the Word of the Lord came expreſly to me, which did fill me immediately with Life and Power, and heavenly Love, by which he conſtrained

ſtrained me, and commanded me to paſs to the Town of *Boſton*, my Life to lay down in his Will, for the accompliſhing of his Service, that he had there to perform at the Day appointed. To which heavenly Voice I preſently yielded Obedience, not queſtioning the Lord how he would bring the Thing to paſs, being I was a Child, and Obedience was demanded of me by the Lord, who filled me with living Strength and Power from his heavenly Preſence, which at that Time did mightily overſhadow me, and my Life at that Time did ſay, *Amen*, to what the Lord required of me, and had commanded me to do, and willingly I was given up from that Time to this Day, the Will of the Lord to do and perform, whatever became of my Body: For the Lord had ſaid unto me, *My Soul ſhall reſt in Everlaſting Peace, and my Life ſhall enter into Reſt, for being obedient to the God of my Life.* I being a Child, and durſt not queſtion the Lord in the leaſt, but rather willing to lay down my Life, than to bring Diſhonour to the Lord: And as the Lord made me willing, dealing gently and kindly with me, as a tender Father by a faithful Child, whom he dearly loves, ſo the Lord did deal with me, in miniſtring his Life unto me, which gave, and gives, me Strength to perform what the Lord required of me, and ſtill as I did, and do ſtand in need, he miniſtred and miniſtreth more Strength and Virtue and heavenly Power and Wiſdom, whereby I was, and am made ſtrong in God, not fearing what Man ſhall be ſuffered to do unto me; being filled with heavenly Courage, which is Meekneſs and Innocency, for the Cauſe is the Lord's that we go in, and the Battle is the Lord's; and thus ſaith the Lord of Hoſts, the Mighty and the Terrible God, *Not by Strength, nor by Might, nor by Power of Man,*

but

but by my Spirit, ſaith the Lord of Hoſts, I will perform what my Mouth hath ſpoken through my Servants whom I have choſen, mine Elect, in whom my Soul delighteth. *Friends*, the God of my Life, and the God of the whole Earth, did lay this Thing upon me, for which I now ſuffer Bonds near unto Death: He, by his Almighty Power and Everlaſting Love, conſtrained me, and laid this Thing upon me; and truly I could not deny the Lord, much leſs reſiſt the Holy One of *Iſrael*. Therefore all who are ignorant of the Motion of the Lord in the inward Parts, be not haſty in judging in this matter, leſt ye ſpeak Evil of the Thing ye know not; for of a Truth, the Lord God of Heaven and Earth commanded me by his Spirit, and ſpake unto me by his Son, whom he hath made Heir of all Things, and in his Life I live, and in it I ſhall depart this earthly Tabernacle, if unmerciful Men be ſuffered to take it from me. And, herein I rejoyce, that the Lord is with me, the Ancient of Days, the Life of the ſuffering Seed, for which I am freely given up, and ſingly do I ſtand in the Will of God; for to me to live is Chriſt, and to die is Gain, and truly I have a great Deſire, and Will to die herein, knowing that the Lord is with me, whatever ignorant Men ſhall be able to ſay againſt me; for the Witneſs of the Spirit I have received, and the Preſence of the Lord, and his heavenly Life doth accompany me, ſo that I can ſay in Truth, and from an upright Heart, *Bleſſed be the Lord God of my Life, who hath counted me worthy, and called me hereunto, to bear my Teſtimony againſt ungodly and unrighteous Men, who ſeek to take away the Life of the Righteous without a Cauſe, as the Rulers of* Maſſachuſets Bay *do intend, if the Lord ſtop them not from their Intent.* Oh! Hear ye Rulers, and give

give ear and liſten, all ye that have any Hand herein, to put the Innocent to death: For in the Name and Fear, and Dread of the Lord God, I here declare the Cauſe of my ſtaying here amongſt you, and continuing in the Juriſdiction after there was a Sentence of Baniſhment upon pain of Death, as ye ſaid, pronounced againſt me, without a juſt Cauſe, as ye all know, that we that were baniſhed, committed nothing worthy of Baniſhment, nor of any Puniſhment, much leſs Baniſhment upon pain of Death. And now, ye Rulers, ye do intend to put me to death, and my Companion, unto whom the Word of the Lord came, ſaying, *Go to* Boſton *with thy Brother* W. Robinſon. Unto which Command he was obedient, who had ſaid unto him, *he had a great Work for him to do*: Which Thing is now ſeen, and the Lord is now a doing of it; and it is in Obedience to the Lord, the God of the whole Earth, that we continued amongſt you, and that we came to the Town of *Boſton* again, in Obedience to the Lord, the Creator of Heaven and Earth, in whoſe Hand your Breath is; and will ye put us to death for obeying the Lord, the God of the whole Earth? Well, if ye do this Act, and put us to death, know this, and be it known unto you all, ye Rulers and People within this Juriſdiction, *That whoſoever hath an Hand herein, will be guilty of innocent Blood: And not only upon your ſelves will ye bring innocent Blood, but upon the Town, and the Inhabitants thereof, and every where within this Juriſdiction, that had the leaſt Hand therein.* Therefore be inſtructed, ye Rulers of this Land,

and

and take Warning betimes, and learn Wiſdom before it be hid from your Eyes.

Written in the Common Goal, the 19th of the 8th Month 1659, in Boſton, *by one who feareth the Lord, who is by ignorant People called a* Quaker, *and unto ſuch am I only known by the Name of* William Robinſon, *yet a New Name have I received, which ſuch know not.*

NUMBER XXXIII.

Marmaduke Stevenſon's *Paper of his Call to the* **Work** *and* **Service** *of the* **Lord**: *Given forth by him a little before he was put to* **Death**, *and after he had received his* **Sentence**. *pag.* 389.

IN the beginning of the Year 1655, I was at the Plough in the Eaſt Parts of *Yorkſhire* in Old *England*, near the Place where my outward Being was, and as I walked after the Plough, I was filled with the Love and Preſence of the Living God, which did raviſh my Heart when I felt it; for it did increaſe and abound in me like a living Stream, ſo did the Love and Life of God run through me like precious Ointment, giving a pleaſant Smell, which made me to ſtand ſtill: And as I ſtood a little ſtill, with my Heart and Mind ſtayed upon the Lord, the Word of the Lord came to me in a ſtill ſmall Voice, which

I did hear perfectly, ſaying to me, in the Secret of my Heart and Conſcience, *I have ordained thee a Prophet unto the Nations*; and at the hearing of the Word of the Lord, I was put to a Stand, being that I was but a Child for ſuch a weighty matter. So at the Time appointed *Barbadoes* was ſet before me, unto which I was required of the Lord to go, and leave my dear and loving Wife, and tender Children: For, the Lord ſaid unto me immediately by his Spirit, That he would be as an Huſband to my Wife, and as a Father to my Children, and they ſhould not want in my Abſence, for he would provide for them when I was gone. And I believed that the Lord would perform what he had ſpoken, becauſe I was made willing to give up my ſelf to his Work and Service, to leave all, and follow him, whoſe Preſence and Life is with me, where I reſt in Peace and Quietneſs of Spirit, (with my dear Brother) under the Shadow of his Wings, who hath made us willing to lay down our Lives for his Name's Sake, if unmerciful Men be ſuffered to take them from us; and if they do, we know we ſhall have Peace and Reſt with the Lord for ever in his holy Habitation, when they ſhall have Torment Night and Day. So in Obedience to the Living God, I made Preparation to paſs to *Barbadoes* in the 4th Month 1658. So after ſome Time I had been on the ſaid Iſland in the Service of God, I heard that *New-England* had made a Law to put the Servants of the Living God to death, if they return'd after they were ſentenced away, which did come near me at that Time; and as I conſidered the Thing, and pondred it in my Heart, immediately came the Word of the Lord unto me, ſaying, *Thou knoweſt not but thou mayſt go thither*; but I kept this Word in my Heart, and did not declare it

to

to any, until the Time appointed. So, after that, a Veſſel was made ready for *Rhode-Iſland*, which I paſſed in. So, after a little Time that I had been there, viſiting the Seed which the Lord had bleſſed, the Word of the Lord came unto me, ſaying, *Go to* Boſton *with thy Brother* William Robinſon; and at his Command I was obedient, and gave up my ſelf to do his Will, that ſo his Work and Service may be accompliſhed. For, he had ſaid unto me, *That he had a great Work for me to do*; which is now come to paſs: And for yielding Obedience to, and obeying the Voice and Command of the Everlaſting God, which created Heaven and Earth, and the Fountains of Waters, do I, with my dear Brother, ſuffer outward Bonds near unto Death. And this is given forth to be upon Record, that all People may know who hear it, That we came not in our own Wills, but in the Will of God. Given forth by me, who am known to Men by the Name of

Written in Boſton *Priſon in the 8th Month* 1659. *Marmaduke Stevonſon,*

> But have a New Name given me, which the World knows not of, written in the Book of Life.

NUM-

NUMBER XXXIV.

Copy of a Letter *ſent by* Mary Dyer *to the Rulers of* Boſton, *after ſhe had received Sentence of* Death. pag. 390.

To the General Court *now in* Boſton,

WHEREAS I am by many charged with the Guiltineſs of my own Blood; if you mean, in my coming to *Boſton*, I am therein clear, and juſtified by the Lord, in whoſe Will I came, who will require my Blood of you, be ſure, who have made a Law to take away the Lives of the innocent Servants of God, if they come among you, who are called by you, *Curſed Quakers*; although I ſay, and am a living Witneſs for them and the Lord, that he hath bleſſed them, and ſent them unto you, therefore be not found Fighters againſt God, but let my Counſel and Requeſt be accepted with you, to repeal all ſuch Laws, that the Truth and Servants of the Lord may have free Paſſage among you, and you be kept from ſhedding innocent Blood, which I know there are many among you would not do, if they knew it ſo to be: Nor can the Enemy that ſtirreth you up thus to deſtroy this holy Seed, in any meaſure countervail the great Damage that you will by thus doing procure: Therefore, ſeeing the Lord hath not hid it from me, it lieth upon me, in Love to your Souls, thus to perſwade

ſwade you; I have no ſelf Ends, the Lord knoweth, for if my Life were freely granted by you, it would not avail me, nor could I expect it of you, ſo long as I ſhould daily hear or ſee the Sufferings of theſe People, my dear Brethren and Seed with whom my Life is bound up, as I have done theſe two Years; and now it is like to increaſe, even unto Death, for no evil doing, but coming among you: Was ever the like Laws heard of, among a People that profeſs Chriſt come in the Fleſh? And have ſuch no other Weapons, but ſuch Laws to fight againſt ſpiritual Wickedneſs withal, as you call it? Wo is me for you! Of whom take you Counſel? Search with the Light of Chriſt in you, and it will ſhew you of whom, as it hath done me, and many more, who have been diſobedient and deceived, as now you are; which Light, as you come into, and obey what is made manifeſt to you therein, you will not repent, that you were kept from ſhedding Blood, though it were from a Woman: It's not mine own Life I ſeek (*for I chuſe rather to ſuffer with the People of God, than to enjoy the Pleaſures of Ægypt*) but the Life of the Seed, which I know the Lord hath bleſſed; and therefore ſeeks the Enemy thus vehemently the Life thereof to deſtroy, as in all Ages he ever did: Oh! hearken not unto him, I beſeech you, for the Seed's Sake, which is one in all, and is dear in the Sight of God, which they that touch, touch the Apple of his Eye, and cannot eſcape his Wrath; whereof I having felt, cannot but perſwade all Men that I have to do withal, eſpecially you who name the Name of Chriſt, *to depart from ſuch Iniquity, as* SHEDDING BLOOD, EVEN OF THE SAINTS OF THE MOST HIGH. Therefore let my Requeſt have as much Acceptance with you, (if you be Chriſtians) as *Eſther's* had

had with *Ahaſuerus* (whoſe Relation is ſhort of that that's between Chriſtians) and my Requeſt is the ſame that hers was; and he ſaid not that he had made a Law, and it would be diſhonourable for him to revoke it; but when he underſtood that theſe People were ſo prized by her, (as in Truth theſe are to me) you may ſee what he did for her. Therefore I leave theſe Lines with you, appealing to the faithful and true Witneſs of God, which is one in all Conſciences, before whom we muſt all appear; with whom I ſhall eternally reſt, in everlaſting Joy and Peace, whether you will hear or forbear: With him is my Reward, with whom to live is my Joy, and to die is my Gain, though I had not had your forty eight Hours Warning, for the Preparation to the Death of *Mary Dyer*.

And know this alſo, that if through the Enmity you ſhall declare your ſelves worſe than *Ahaſuerus*, and confirm your Law, though it were but by the taking away the Life of one of us, that the Lord will overthrow both your Law and you by his righteous Judgments and Plagues poured juſtly upon you, who now, whilſt you are warned thereof, and tenderly ſought unto, may avoid the one by removing the other. If you neither hear nor obey the Lord nor his Servants, yet will he ſend more of his Servants among you, ſo that your End ſhall be fruſtrated, that think to reſtrain them, you call *Curſed Quakers*, from coming among you, by any Thing you can do to them; yea, verily, he hath a Seed here among you, from whom we have ſuffered all this while, and yet ſuffer, whom the Lord of the Harveſt will ſend forth more Labourers to gather (out of the Mouths of the Devourers of all ſorts) into his Fold, where he will lead them into freſh Paſ-

tures, even the Paths of Righteouſneſs, for his Name's Sake: Oh! Let none of you put this Day far from you, which, verily, in the Light of the Lord I ſee approaching, even to many in and about *Boſton*, which is the bittereſt and darkeſt profeſſing Place, and ſo to continue ſo long as you have done, that ever I heard of; let the Time paſt therefore ſuffice, for ſuch a Profeſſion as brings forth ſuch Fruits as theſe Laws are. In Love and in the Spirit of Meekneſs I again beſeech you, for I have no Enmity to the Perſons of any; but you ſhall know that God will not be mocked, but what you ſow that ſhall ye reap from him, that will render to every one according to the Deeds done in the Body whether Good or Evil; Even ſo be it, ſaith

Mary Dyer.

A Copy of this was given to the General Court, after *Mary Dyer* had received the Sentence of Death, about the 8th Month 1659.

N. B. *In the following* INDEX, *ſuch Names as are not expreſly mention'd in the Pages referr'd to, have Relation to the Collected Sums of Money there, the Title of which will ſhew on what Account thoſe* Perſons *ſuffer'd.*

Huntingtonshire	13	7	0	11	13	0	25	0	0	0	6	11	2	3	6	2	10	5	27	2	-	-	-	-
Isle of Man										4	5	6	8	3	6	12	9	0	21	14	-	-	-	-
Kent	116	10	0	145	0	0	261	10	0	1	6	4	3	13	8	5	0	0	8	5	-	-	-	-
Lancashire	41	18	6	130	17	4	172	15	10	1	6	0	3	11	10	4	17	10	21	11	1			
Leicestershire	3	13	8	8	6	4	12	0	0	1	7	0	2	9	4	3	16	4	102	44	2			
Lincolnshire	26	12	8	85	4	8	111	17	4	1	17	2	5	3	2	7	0	4	17	11	-	-	-	-
London and Middlesex																			46	22	3			
Norfolk																			55	51	-	-	-	-
Northamptonshire	39	0	5	59	9	7	98	10	0	0	6	0	0	8	0	0	14	0	36	23	1			
Nottinghamshire	6	18	10	32	6	2	39	5	0	0	10	3	1	3	5	1	13	8	45	34	2			
Oxfordshire	20	16	0	31	4	0	52	0	0	0	4	4	0	7	8	0	12	0	16	8	-	-	-	-
Rutlandshire	Included in			*Leicestershire.*						0	11	4	0	18	8	1	10	0	51	35	2			
Salopshire																			-	-	-	-	-	-
Somersetshire	21	5	8	50	6	8	71	12	4	4	19	4	17	8	11	22	8	3	9	8	-	-	-	-
Staffordshire	1	6	8	2	13	4	4	0	0										103	53	3			
Suffolk	83	0	0	138	15	0	221	15	0	2	15	8	9	5	4	12	1	0	6	4	-	-	-	-
Surry	43	6	2	92	19	10	136	6	0	2	7	4½	3	10	5½	5	17	10	77	41	1			
Sussex	219	13	7	339	1	5	558	15	0	5	9	5	9	11	7	15	1	0	52	11	-	-	-	-
Wales	14	2	10	42	9	10	56	12	8	2	10	2	2	11	2	5	1	4	58	26	-	-	-	-
Warwickshire	20	17	11	17	4	11	38	2	10	0	4	0	1	4	0	1	8	0	51	26	-	-	-	-
Westmorland	36	8	5	104	3	11	140	12	4	0	9	0	0	17	4	1	6	4	15	5	-	-	-	-
Wiltshire	61	4	0	85	2	0	146	6	0	0	1	0	3	19	0	4	0	0	43	11	1			
Worcestershire	0	10	0	1	15	0	2	5	0	0	2	7½	1	9	8½	1	12	4	44	27	-	-	-	-
Yorkshire	143	14	3½	415	11	9½	559	6	1	5	2	10	44	6	7	49	9	5	75	52	1			
New-England																			262	84	4			
Foreign Parts																			79	50	*3			
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																			2223	1106	36			

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* *These Three suffer'd* Martyrdom *in* New-England.

A SUMMARY ACCOUNT
Of the SUFFERINGS
In this FIRST VOLUME.

Counties Names.	TITHES. SUMS Demanded.	Taken more than demanded.	SUMS, Taken.	Steeple-House Rates. SUMS, demanded.	Taken more than demanded	SUMS, Taken.	Nº Of Sufferers.	Nº Of Prisoners.	Nº Died Prisoners.
	L. S. D.	L. S. D.	L. S. D.	L. S. D.	L. S. D.	L. S. D.			
Bedfordshire	42 5 4	87 15 4	130 0 8	0 1 10	0 19 11	1 1 9	39	22	- - - -
Berkshire	6 5 0	97 15 0	104 0 0	- - - - - -	- - - - - -	- - - - - -	11	11	- - - -
Bristol	- - - - - -	- - - - - -	- - - - - -	- - - - - -	- - - - - -	- - - - - -	30	23	2
Buckinghamshire	3 9 6	25 1 6	28 11 0	1 4 3	2 11 5	3 15 8	16	11	- - - -
Cambridgeshire and Isle of Ely	40 8 3	66 1 2	106 9 5	0 6 4	1 3 2	1 9 6	65	37	2
Cheshire	27 12 10 ½	83 7 9 ½	111 0 8	4 7 5	10 10 5	14 17 10	50	26	1
Cornwall	10 9 0	47 2 7	57 11 7	3 2 7	4 16 11	7 19 6	64	25	- - - -
Cumberland	156 8 7	358 12 10	515 1 5	3 12 3	7 11 7	11 3 10	161	24	- - - -
Derbyshire	0 14 0	2 4 8	2 18 8	0 0 5	0 6 7	0 7 0	43	24	- - - -
Devonshire	1 8 6	4 6 0	5 14 6	0 18 5	4 2 3	5 0 8	97	65	1
Dorsetshire	- - - - - -	- - - - - -	- - - - - -	0 0 2	0 1 10	0 2 0	56	48	1
Durham	8 0 0	32 0 0	40 0 0	- - - - - -	- - - - - -	- - - - - -	5	2	1
Essex	116 12 0	441 13 0	558 5 0	2 1 9	1 6 3	3 8 0	86	55	1
Glocestershire	3 2 0	16 3 0	19 5 0	0 12 7	0 9 5	1 2 0	73	31	1
Hampshire and Isle of Wight	24 9 0	52 16 0	77 5 0	1 10 11	10 4 5	11 15 4	45	27	- - - -
Hartfordshire	53 12 1	85 8 1	139 0 2	1 19 5	3 7 10	5 7 3	35	7	- - - -
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Friends,

WHO *are called a* Parliament *of theſe Nations, we in Love to our Brethren, that lie in Priſons and Houſes of Correction, and Dungeons, and many in Fetters and Irons, and have been cruelly beat by the cruel Goalers, and many have been perſecuted to Death, and have died in Priſon, and many lie ſick and weak in Priſon and in Straw: So we in Love to our Brethren do offer up our Bodies and Selves to you, for to put us as Lambs into the ſame Dungeons and Houſes of Correction, and their Straw, and naſty Holes and Priſons, and doſtand ready a Sacrifice for to go into their Places, in Love to our Brethren, that they may go forth, and that they may not die in Priſon, as many of the Brethren are dead already: For we are willing to lay down our Lives for our Brethren, and to take their Sufferings upon us that you would inflict upon them; and if our Brethren ſuffer, we cannot but feel it: And Chriſt ſaith, it is he that ſuffereth and was not viſited. This is our Love towards God and Chriſt, and our Brethren, that we owe to them, and our Enemies, who are Lovers of all your Souls, and your Eternal Good.*

And if you will receive our Bodies, which we freely tender to you for our Friends that are now in Priſon, for ſpeaking the Truth *in ſeveral Places, for not paying* Tithes, *for* meeting together *in the Fear of God, for not* ſwearing, *for wearing their* Hats, *for being accounted as* Vagrants, *for* viſiting Friends, *and for Things of*

the like Nature, according to a Paper entituled, * A Declaration to the Parliament, *&c. delivered the 6th Day of the 2d Month called* April, 1659. *to the then* Speaker *of the ſaid Houſe; we whoſe Names are hereunto ſubſcribed, (being a ſufficient Number to anſwer for the preſent Sufferers) are waiting in* Weſtminſter Hall *for an Anſwer from you to us, to anſwer our Tenders, and to manifeſt our Love to our Friends, and to ſtop the Wrath and Judgment from coming upon our Enemies.*

Henry Abbatt
Alexander Allen
James Allen
John Allington
Henry Ayres
John Anderdon
William Archpool
Humphry Bache
Daniel Baker
John Baddely
John Barber
John Barnard
Richard Bax
John Becket
James Beeche
William Bett
George Bewley
John Blackfan
Edward Bland
Thomas Blatt
Edward Billing
Nicholas Bend

John Boulton
Thomas Bradly
Thomas Braborn
Edward Brook
William Brown
Ninion Brockett
Thomas Burchett
Richard Burd
Joſeph Buſthell
Jacob Carr
John Carter
Manaſſeh Caſketter
John Chandler
Richard Clipſham
Richard Cockbill
Maximil. Cockerill
Francis Collins
Henry Cook
Thomas Coveney
Richard Crane
Stephen Criſp
John Crook

Edmund

* That Paper gave Account of above 140 then in Priſon, and of 1900 others who had ſuffered in the laſt 6 Years, alſo of 21 impriſon'd till Death.

Edmund Croſs
Thomas Curtis
Thomas Davenport
Richard Davis
Richard Deane
William Dike
John Diſborow
Thomas Dowen
Rowland Elrudge
John Fawkes
James Fenner
John Fielder
John Foſter
John Freeborn
John Furly *jun.*
Roger Game
William Garrold
John Gayon
William Geering
Nathaniel Garrard
Edward Giles
Henry Godman
Peter Goſſe
Richard Greenaway
James Grynier
John Hackleton
Richard Hacker
William Hampſhire
Edward Harriſon
William Harwood
Robert Haſle
Cuthbert Harle
Richard Hindmarſh
John Hollis
Juſtinian Holyman
John Hope
William Hownell
Stephen Hubbard

Robert Ingram
Ralph Johns
William Johnſon
Joſeph Jones
Rice Jones
Richard Jopſon
Thomas Kent
Humphry Kierbe
George Lamboll
Joſeph Lancley
John Lawrence
Thomas Lawrence
John Lee
Richard Lewes
John Love
William Marner
Benjamin Matthew
Robert Mildred
Robert Moor
Thomas Moor
William Mullins
John Newton
Richard Newman
Robert Newman
Thomas Norris
Edward Owers
Alexander Parker
Thomas Paſſenger
William Penington
John Pennyman
William Perſehouſe
William Plumley
Benjamin Peirſon
John Price
Richard Quick
John Radley
George Rawlins
Thomas Rawlinſon

Thomas

Thomas Reeſe
Nicholas Rickman
George Robinſon
Simon Robinſon
John Scanfield
John Schoren
Thomas Seaman
Edward Shaller
William Shewen
Thomas Shortland
Robert Sikes
Richard Simpſon
James Smith
Jonah Smith
James Smither
Robert Sooley
Edward Southwood
William Spary
John Starkey
John Stavelin
John Stedman
Robert Stedman
Thomas Stedman
Amor Stoddart
John Stevens
William Styles
Arthur Stanbridge
Thomas Tax
James Tenning
Rowley Tichborn
William Travers
Benjamin Turly
Richard Tidder
John Tyſo
Samuel Vauſe
Robert Wade
Chriſtopher White
Philip Williamſon
Stephen Wix
Caleb Woods
William Woodcock
John Woolrich
Henry Woolger
John Yardly.

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CONTAINING

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MVSEVM BRITAN NICVM